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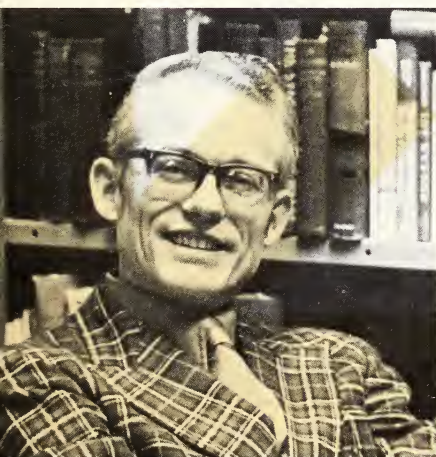
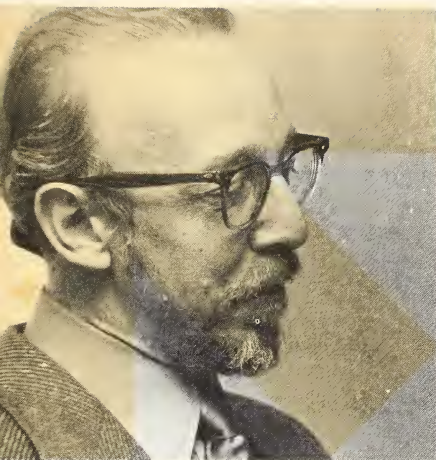
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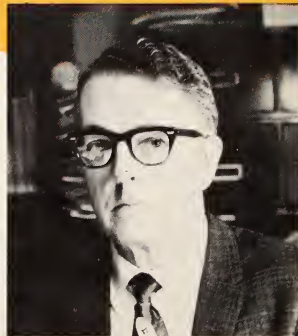
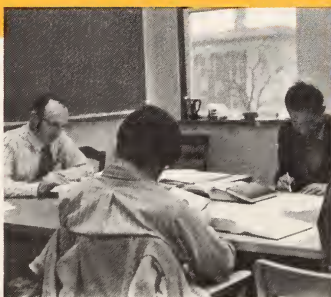
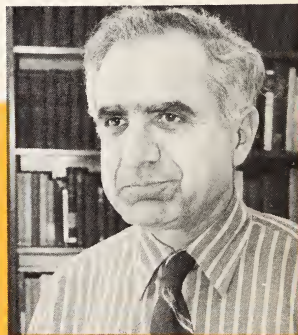
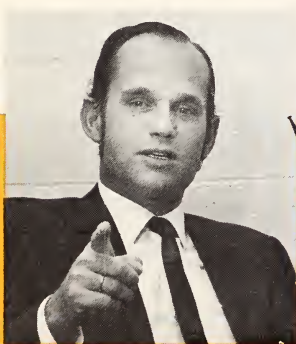
Adjunct Faculty

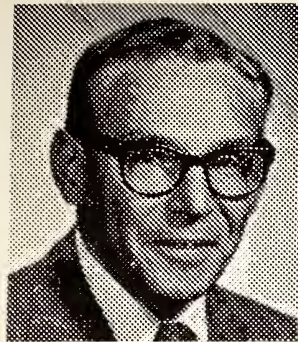
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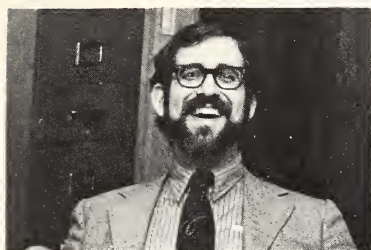
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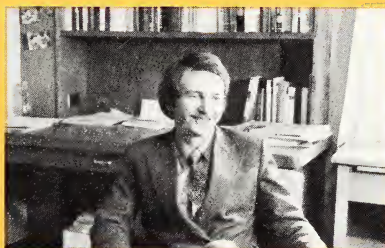


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ELIZABETH ACHEMEIER, *Professor of Homiletics*, Union Theological Seminary, Richmond, Va.

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RICHARD CROMIE, *Pastor*, Southminster Presbyterian Church, Mt. Lebanon, Pittsburgh, Pa.

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JACK M. MAXWELL, *Pastor*, The Presbyterian Church of Sewickley, Sewickley, Pa.

ROBERT H. MENEILLY, *Pastor*, The Village United Presbyterian Church, Prairie Village, Kansas

HERBERT MEZA, *Pastor*, The Church of the Pilgrim, Washington, D.C.

GARDNER TAYLOR, *Pastor*, Concord Baptist Church of Christ, Brooklyn, N. Y.

J. RANDOLPH TAYLOR, *Pastor*, Central Presbyterian Church, Atlanta, Ga.

Conference Lecturers

Pastors' Institute:

Lyle E. Schaller

Parish Consultant, Yokefellow Institute

Seminars for Black Pastors: (1975)

Evans Crawford, *Dean of Chapel*, Howard University, Washington, D.C.

Norman Dixon, *Associate Professor of Education*, University of Pittsburgh

Alfred Pugh, *Pastor*, Macedonia Baptist Church, Pittsburgh, Pa.

Samuel K. Roberts, *Assistant Professor of Sociology of Religion/Church and Society*, Pittsburgh Theological Seminary

Horace Russell, *President*, United Theological Seminary of the West Indies, Kingston, Jamaica

David T. Shannon, *Dean of Faculty*, Pittsburgh Theological Seminary

Schaff Lectures:

Edward Farley, *Professor of Systematic Theology*, Vanderbilt University (1975 Lecturer)

Gustavo Gutierrez, *Professor of Historical Theology at Seminario Major*, Lima, Peru, and

Richard Shaull, *Th.D.*, Henry Winters Luce Professor of Ecumenics, Princeton Seminary (1976 Lecturers)

Commencement:

David G. Buttrick, *Professor of Homiletics*, St. Meinrad's School of Theology, St. Meinrad, Indiana (formerly Wm. Oliver Campbell Professor of Homiletics, Pittsburgh Theological Seminary, 1975 Commencement Speaker)

Josephine Massyngberde Ford, *Professor of New Testament of Graduate School of Theology*, University of Notre Dame (1976 Commencement Speaker)

David Denton, *Professor of Philosophical Studies in Education*, University of Kentucky, Lexington, Ky.

James G. Emerson, Jr., *Pastor*, Central Presbyterian Church, Denver, Colorado, The James A. Kelso Memorial Lectureship

Arthur Hertzberg, *National President of American Jewish Congress*

Wolfhart Pannenberg, *Professor of Systematic Theology*, University of Munich, Germany, The Robert A. Watson Memorial Lectureship

Donna Runnalls, *Associate Professor of Old Testament*, and representatives from the faculty of McGill University, Montreal, Quebec

Roger L. Shinn, *Reinhold Niebuhr Professor of Social Ethics*, Union Theological Seminary, New York, N.Y., The David Elliott Memorial Lectureship

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*Ministry, Community,
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Table of Contents

History.....	4
Setting and Campus	5-10
Academic Programs	11-15
Financial Aid.....	15



Pittsburgh Theological Seminary

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Phone (412) 362-5610

Ministry and Theological Education



Hicks Family
Memorial Chapel

The principal focus of seminary education is the preparation of men and women to begin the practice of ministry. The basic educational program leading to the first theological degree is designed so that the graduate will be as qualified as possible to enter upon a career of service to God and with his people in the vocation of the Church.

This preparation involves the study of the Scripture as the first source of Christian revelation, of Church History as a means of clarifying the nature and mission of the Church today, of Theology as a way of understanding faith and life, and of Ethics as a means of grappling with personal and societal issues. It also involves the development, at least at a minimal level, of certain skills required of those engaged in the practice of ministry.

Theological students must develop the precise skill of thinking theologically about themselves, the life of the Church and the life of the Church in the world. Theology is not simply "subject matter." Theology is a way of thinking and doing, and the development of this ability is one of the most difficult tasks of the theological community.

Further, it is important that theological education provide the students with opportunities to reflect on and develop themselves as persons of faith and professionals in the community of faith. Openness to others in the seminary family, the affirmation of Christian faith in worship, and the spirit of honest inquiry and self-examination are ways by which significant growth can and will take place.

The faculty and administration, and students presently enrolled at Pittsburgh Theological Seminary, all share a common desire to participate in the theological development of all who come to join us. We encourage prospective seminarians to examine our program, come to the seminary on N. Highland Avenue in Pittsburgh, look around and visit with us. If we can help in the process by which you are seeking to clarify and develop your career goals, we would be delighted.

William H. Kadel
President

History

Pittsburgh Theological Seminary was created in 1959 by the consolidation of two institutions which had lived apart since 1825: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America, and Western Theological Seminary of the Presbyterian Church in the United States of America. The union of the two denominations in 1958 led to the consolidation of the two seminaries which had existed together in Pittsburgh since 1930.

The history of Pittsburgh Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to this time the Presbytery had been dependent upon the supply of ministers sent out from Scotland. The Rev. John Anderson, D.D., was elected the first teacher of divinity and the school began with an enrollment of six students. Service Seminary later moved to Missouri and then to Ohio where it became the Xenia Theological Seminary. This institution was merged in 1930 with a seminary founded in 1825 in Pittsburgh to form Pittsburgh-Xenia Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary which was founded in New York City in 1805 by John Mitchell Mason.

Western Seminary, established legally in 1825 by the General Assembly of the Presbyterian Church, U.S.A., began with classical academies founded by Joseph Smith in 1785 and John McMillan in 1787 in Washington, Pennsylvania. It was indeed a "western" seminary in 1825, whose task was to furnish a ministry for the rapidly opening western territories along the Ohio River.

Since the consolidation, Pittsburgh Theological Seminary has been located in the East Liberty section of Pittsburgh on the campus previously occupied by Pittsburgh-Xenia Seminary.



Pittsburgh

The City of Pittsburgh is the core of the nation's ninth largest metropolitan area. A major industrial and corporate headquarters, the city is beset with the social, economic, political and racial problems that confront all large American cities. Pittsburgh's problems are acute and typical of the urban malaise. Declining population, shrinking tax base, pollution, spreading slum areas and community friction are only some of the factors which compose the crisis.

The ironies and tragedies of the cities are all apparent in Pittsburgh. A pioneer in the joint efforts of business and political leadership to promote urban renewal and smog abatement, Pittsburgh has been known for twenty years as "The Renaissance City." What was once a crumbling collection of ancient buildings and factories is now "The Golden Triangle," a center city of gleaming skyscrapers and pleasant parks. But there is another face to urban renewal. Since the beginning of the renaissance, Pittsburgh has lost more low-and moderate-income housing units than have been built. Existing housing in the city is old: over 60% of the homes were built before 1920. More than 32,000 units are classified as substandard and best estimates are that another 30,000 will become substandard in the 70's.



Cultural opportunities are plentiful in Pittsburgh. An outstanding Symphony Orchestra, several major art collections, theater, opera, major league sports and other cultural and recreational facilities are an important part of the city's life. Five major colleges and universities are located in Pittsburgh: The University of Pittsburgh, Carnegie-Mellon University, Duquesne University, Chatham College and Carlow College. Numerous other educational facilities are also located in the area.

Pittsburgh Theological Seminary is a part of the city. The school is not a detached observer; neither does it pretend

to be at the center of all efforts to solve the urban crisis. It is a part of the city and so is in continual encounter with the city. Seminary students live in Pittsburgh and become aware of its tragedies and joys firsthand. Their responses then become the responses of the city dweller, not the outsider.

Through the wide scope of field education and other work opportunities, students from the Seminary are involved in many different areas of Pittsburgh. Students serve as pastors in inner-city and suburban churches with a variety of program thrusts, as Chaplains in hospitals, county and federal penal institutions, as campus ministers, as representatives on police community relations boards, and in many other positions which affect the life of the city and its people. The resources of Pittsburgh for theological education are great, and Pittsburgh Seminary tries to make use of these resources as effectively as possible in the many facets of its life. The Seminary also attempts to be an active resource for the city through the stewardship of its facilities and the creative leadership of the members of the Seminary community.



East Liberty

Pittsburgh is divided into many sections and communities by the rivers, hills and valleys of the area. The campus of Pittsburgh Theological Seminary is located in one of these sections, East Liberty. The face of the community has changed radically in recent years. An urban redevelopment plan has changed a cluttered business district into a pleasant system of malls and shopping centers. Many of the old, decaying houses have been replaced by new low-and middle-income housing units. Such physical improvements, however, have created all of the familiar problems of displacement and disruption.

The East Liberty section is now the center of much of the Seminary's active involvement in the life of Pittsburgh. The Seminary is an active participant in an exciting ecumenical effort, the East End Cooperative Ministry. Several of the EECM's youth ministry programs are located in the Seminary facilities and many of our students are active in the various ministries of the EECM. The Seminary also participates in several organizations whose aim is to build sound, comfortable low-and middle-income housing in the East End. In these and other ways Pittsburgh Seminary is a participating citizen of East Liberty.



Association With Other Institutions

Pittsburgh Council on Higher Education

The Pittsburgh Council on Higher Education is a cooperative organization composed of Pittsburgh area colleges, universities, and graduate schools. Participating institutions are Carlow College, Carnegie-Mellon University, Chatham College, Community College of Allegheny County, Duquesne University, La Roche College, Pittsburgh Theological Seminary, Point Park College, Robert Morris College and the University of Pittsburgh.

The essential purposes of PCHE are: to represent a common voice on appropriate issues; to examine possibilities for cooperation among the member institutions; to undertake joint programs which expand educational opportunities for students, extend faculty resources and conserve institutional resources; and to initiate joint sponsorship of appropriate programs.

Pittsburgh Seminary's membership in PCHE has benefited students by opening possibilities for cross-registration at the graduate level, establishing library privileges at six libraries other than the Seminary's own, and initiating studies and programs in specialized areas such as Black studies.

PCHE is a young organization, dating from 1965. Possibilities for cooperation which will benefit the member institutions are increasing rapidly, thus making expanded resources available to all students.

St. Francis Seminary and St. Vincent Seminary

Pittsburgh Theological Seminary cooperates on several levels with St. Francis Seminary and St. Vincent Seminary, two Roman Catholic schools located near Pittsburgh. Joint seminars, faculty exchange, and cooperative continuing education programs have characterized the cordial relationship between Pittsburgh Seminary and these institutions.

The University of Pittsburgh

Pittsburgh Seminary conducts two joint degree programs and several cooperative degree programs with the University of Pittsburgh. All of these are described more fully in a later section.

The American Schools of Oriental Research

Pittsburgh Theological Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of the work has been concentrated in Palestine and in Iraq, with schools being maintained in Jerusalem, Amman, and Bagdad. Pittsburgh Seminary since 1924 has been an active participant in numerous field projects in cooperation with the American School of Oriental Research.

Arsenal Family and Children's Center

The Arsenal Family and Children's Center came into being in 1952 as a reflection of a Commonwealth mandate to the Western Psychiatric Institute and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." Following its inception the Arsenal has grown and developed into a unique "field laboratory" for the in depth psychological study of children and their families as well as a "field laboratory" on how to observe children and families, thereby contributing to the education and training of men and women working in a variety of disciplines including ministry.

The Campus

The Pittsburgh Theological Seminary campus is located in the East Liberty section of Pittsburgh. The major portion of the thirteen-acre campus was once the estate of H. Lee Mason, Jr. The buildings, almost all of which have been built since 1955, are of American Colonial design.

Academic Buildings

George A. Long Administration Building is the focal point of campus life. In addition to administrative offices, the building contains some faculty offices, lecture and seminar rooms, the student center, the bookstore, an audio and video tape center, the Bible Lands Museum and a large lounge.

Clifford E. Barbour Library houses a collection of over 165,000 volumes. Four open stack areas include 103 desk carrels which may be reserved by M.Div., D.Min., and M.A. students. In addition, thirteen enclosed typing carrels which allow greater privacy for research work are available for Th.M. and Ph.D. students. Twenty research study rooms provide ideal conditions in which faculty, visiting scholars and graduate students may pursue scholarly research. Reading rooms and lounges are informally placed throughout the building. Facilities are also available for seminars, small conferences, microfilm reading, audio-visual work and music listening. Many special collections, which are listed elsewhere, are housed in Barbour Library.

Hicks Family Memorial Chapel, a multi-purpose building, is the newest structure on the Seminary campus. The sanctuary is used for worship, both by the Seminary and by congregations in the local community. Hicks Chapel has a large theater-auditorium which is ideal for conferences. Some faculty offices and the choir facilities are also situated in Hicks Chapel.



Housing for Married Students

Samuel A. Fulton Memorial Hall provides eighteen efficiency and twenty-one one-bedroom apartments. Each unit includes a kitchenette, a bath and a storage locker in the basement.

The Highlander contains seventeen one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath and storage locker.

Anderson Hall includes six two-bedroom and six three-bedroom apartments, each of which has a living room, a kitchen and a storage locker. These units are equipped with wall-to-wall carpeting.

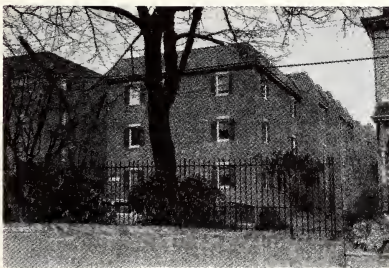
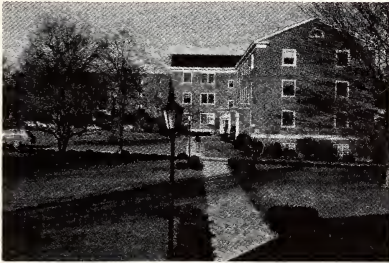
McMillan Hall, together with Anderson Hall and The Highlander, forms a quadrangle which encloses a play area for children. One four-bedroom, three three-bedroom, twelve two-bedroom and three one-bedroom apartments are enclosed within the building. As in Anderson Hall, the units are equipped with wall-to-wall carpeting. A large community room is located on the ground level of McMillan Hall. The community room is used as a play care center for pre-school children throughout the school year.

The Sheridan Apartments are six units, each of which consists of living room, kitchen and one or two bedrooms.

All the apartments are unfurnished, but a limited amount of furniture is available free of charge for use by students in seminary apartments.

Each apartment is equipped with a refrigerator and stove; coin-operated laundry facilities are located in the basement of each building.

Life for married students and their families is pleasant and comfortable. Rents are well below commercial rates, shops and stores are within walking distance, public transportation is available at the Seminary gate and public schools are nearby for children of all ages.



Housing for Single Students

John McNaugher Memorial Hall, the Seminary's original dormitory, now serves a variety of purposes. One wing houses single women students, while another contains faculty offices. Attached to McNaugher Hall is the dining facility which consists of three dining halls and a modern kitchen.

George C. Fisher Memorial Hall accommodates eighty men in single rooms. Six apartments for married students are also located on the ground floor of the building. Fisher Hall has student lounges on each floor in addition to a game room and a snack room on the ground floor.



The Bible Lands Museum

Pittsburgh Theological Seminary has an outstanding list of accomplishments in archaeological research of biblical times in ancient Palestine. Much of the Seminary's share of the antiquities excavated in the digs is now in the Bible Lands Museum, located in the George A. Long Administration Building. The museum is used as a research and teaching facility in the Seminary program. Objects in the Bible Lands Museum illustrate the way of life of the people of Palestine and so are of great value for understanding and interpretation.

Special Collections And Displays

Special collections and displays augment the book resources of Barbour Library.

The John M. Mason Memorial Collection. The research area of the library contains this priceless collection of classical theological works dating from the Reformation period.

The James Warrington Collection of Hymnology. Several thousand valuable hymn and psalm books which came from the estate of James Warrington of Philadelphia provide research materials for scholars of American and English hymnody.

The Nina S. Brittain Collection. An endowed fund established by Frank J. Brittain, Esq. is used for the purchase of theological works which are known as the Nina S. Brittain Collection.

The Clarence J. Williamson Church History Collection. An endowed fund established in memory of Clarence J. Williamson, for eighteen years Professor of Church History and Government at Pittsburgh Seminary, is used for the purchase of books in church history and closely related subjects.

Historical Collections. The archive room of Barbour Library contains Minutes and other records of Associate, Associate Reformed and United Presbyterian congregations, presbyteries, synods and general assemblies. Barbour Library is also the depository for the Upper Ohio Valley Historical Society and for Pittsburgh Presbytery of the United Presbyterian Church in the U.S.A.

On display in the Main Floor exhibit area are the desk and chair of Dr. Karl Barth, Basel, Switzerland, presented to Pittsburgh Seminary by Dr. Barth in 1964. Accompanying the desk at which Dr. Barth wrote his theological treatises from 1922 is an autographed copy of his **Kirchliche Dogmatic I/1**.



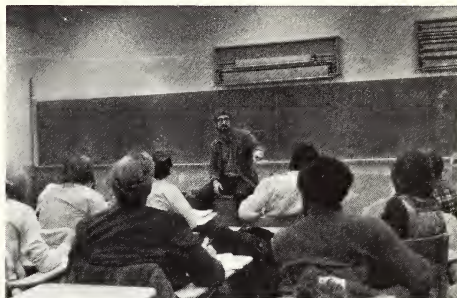
Academic Programs

THE MASTER OF DIVINITY DEGREE

Studies leading to the Master of Divinity degree are designed to prepare men and women for various forms of the Church's ministry. It is a fundamental assumption of the program that preparation for ministry cannot be separated from engagement in ministry itself. Thus, the M.Div. curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish become complementary components in the educational process.

The Curriculum

One hundred and six term hours are required for the degree. The intent of the M.Div. curriculum is to guide men and women to the integration of the knowledge and abilities needed to begin their Christian ministries. The abilities to understand and make use of the basic documents of faith such as scripture and the creeds and the traditions of the church community are seen as crucial. To be able to communicate through preaching, writing, and teaching as well as to counsel and give program leadership are also stressed. Students must also be able to function as change agents, to apply ethical standards to the social process in real situations and to be able to discover and make use of all available resources to make this ministry effective. These are a few of the abilities, outlined by The American Association of Theological Schools in the United States and Canada, which have guided the design of the M.Div. curriculum. The specific outline of the M.Div. curriculum is found in the "First Degree Programs" section of this catalog.



Field Education

The broad objective of field education at Pittsburgh Seminary is to complement the academic work of first and third year students with experiences through which he or she may mature personally and discover, expand, and deepen understanding of the life of the Church in its various forms. Rather than training students for particular ministries, field education introduces men and women to processes of ministry that will be relevant to post-seminary realities.

The industrial, cultural, educational and ecclesiastical environment of Pittsburgh makes it possible to develop field education opportunities to meet the needs of each student. A wide variety of parish experiences, specialized urban ministries, hospital, prison and campus chaplaincies, ecumenical agency work, and judicatory positions are all regularly available. Students who wish to explore types of ministries not normally a part of the field education options may negotiate an arrangement with the Director of Field Education.

Students are required to fulfill a one year field education relationship during the Middler year. In conjunction with the field experience, the students enroll in Pastoral Studies I (focus on Homiletics), Pastoral Studies II (focus on Church Education) and Pastoral Studies III (focus on Pastoral Caring). This relationship of seminar studies with field experiences provides an opportunity for churches and Pittsburgh Seminary to be in partnership in the education of men and women for ministry. Involvement in the life of the church, regular seminars which examine that life, and creative interaction between action and thought characterize the program.

THE MASTER OF DIVINITY/MASTER OF SOCIAL WORK JOINT DEGREE PROGRAM

Ministry and social work share many concerns. The mission of the Church involves working for the improvement of the quality of life in diverse ways, some of which parallel social work efforts. Many ministers and theological students want to gain the insights and skills provided by social work education in order to enhance their ministry.

To encourage and to equip men and women to engage in social work both in and out of the church, and to provide the opportunity for social work students who feel a call to practice within a church setting, the Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering a joint degree, that is, an M. Div./M.S.W.

This joint effort enables students to receive both the M.Div. and the M.S.W. in four years of post baccalaureate study instead of the usual five. Nevertheless, the joint program provides a full course of study in both theology and social work. This result is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other, and by developing specialized field placements.

The curriculum of the Graduate School of Social Work encompasses work in four major curriculum areas, or "clusters": Health/Mental Health; Juvenile and Criminal Justice; Poverty and Associated Problems; and Children and Youth.

Candidates for the joint degree who enter the program through the Seminary will concentrate on theological studies during the first two years. The third and fourth years will be spent predominantly at the School of Social Work, but one course per semester will be taken at the Seminary. Should a student elect to terminate the joint program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

During the third and fourth years, the Seminary Guaranteed Income Financial Aid program will continue to be in effect for each student in the joint program. At least for out of state students, however, this income will need to be supplemented by aid from the University or other sources to cover the higher tuition costs at the University.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to: Director of Admissions, Graduate School of Social Work, University of Pittsburgh, Pittsburgh, Pennsylvania 15260.

THE MASTER OF DIVINITY/MASTER OF LIBRARY SCIENCE JOINT DEGREE PROGRAM

Pittsburgh Theological Seminary and the Graduate School of Library and Information Sciences of the University of Pittsburgh have established a joint program to train men and women in theological librarianship. The program, designed to be completed in four academic years, culminates in two degrees, the M.Div. and the M.L.S. This result is effected by allowing courses in one school to be taken as electives in the other.

Normally, a student will take five semesters of work at the Seminary. The final three semesters will be spent at the University, but will include specialized courses in theological librarianship which will be taught by Seminary faculty. Should a student elect to terminate the joint program before its completion and seek only one degree, he will be required to complete all of the work ordinarily required for that degree.

The Seminary is also in touch on a less formal basis with the Graduate School of Public and International Affairs (GSPIA) of the University of Pittsburgh. GSPIA offers two degrees, The Master of Urban and Regional Planning and The Master of Public Administration which can be used in conjunction with the M.Div. curriculum to prepare persons for urban parish ministry as well as specialized urban ministries. Although no formal joint program exists, students who are interested in these areas of study and preparation can apply for advanced standing at GSPIA on the basis of their work done at the Seminary.

Inquiries regarding the Graduate School of Public and International Affairs and requests for catalogs should be addressed to: Graduate School of Public and International Affairs, University of Pittsburgh, Pittsburgh, Pennsylvania 15260.

THE MASTER OF ARTS DEGREE

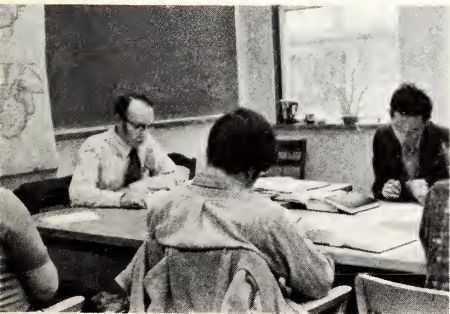
The Master of Arts program is designed to meet the needs of those who do not plan to seek ordination. Thus, the M.A. may be suited for men and women who wish to enter non-ordained professional positions in the Church, for persons who wish to prepare for Ph.D. studies, for Church laypersons who wish to learn more about Christian faith, or for persons who are interested in the academic study of religion.

Because of the wide range of interests which may be served by the M.A., the program has been designed to provide each candidate maximum freedom and flexibility in designing his or her own program of studies. No courses are required; area requirements are broad and serve only to guarantee acquaintance with all theological disciplines.

Sixty-four term hours of study are required for the degree. Of the total number of hours, fifteen term hours must be taken in each of the three academic fields (Biblical Studies, History and Theology, and Church and Ministry). All other hours are undesignated, but four term hours must be done in independent study which leads to a major paper.

Students who are candidates for the M.A. may apply for transfer into the M.Div. program at any time prior to the awarding of the M.A.

Religious Education Emphasis. Some candidates for the M.A. may wish to prepare themselves for non-ordained education ministries. A special track which leads to the M.A. (religious education) has been designed for such persons. Of the sixty-four term hours required for this option, fifteen term hours must be completed in Biblical Studies, fifteen in History and Theology, and twelve in non-education Church and Ministry courses. In addition, twenty term hours must be completed in the field of education. Normally the independent study (four term hours) which leads to a major paper, will be included as a part of these twenty term hours. It is assumed that some of these courses will be taken in the School of Education at the University of Pittsburgh. Furthermore, at least four term hours, but no more than eight term hours, will be taken in supervised field work.



THE MASTER OF THEOLOGY DEGREE

The Th.M. degree represents a strong program of graduate education, which is offered to benefit pastors who wish to deepen their ministry, as well as to help prepare candidates for specialized ministries. It is designed in the interest of developing an increasingly learned and relevant ministry.

Normally, the Th.M. is considered as a terminal degree. Thus, it provides an opportunity for further academic work beyond the M.Div. for those students who do not wish to pursue doctoral studies. While the Th.M. is not a step toward the Ph.D., work in the Th.M. program may occasionally be recommended to a student in order to prepare him or her for preliminary exams in the Ph.D. program offered by the Seminary and the University of Pittsburgh.

The M. Div./Th.M. Sequence

Students enrolled in the M.Div. program at Pittsburgh Theological Seminary may, at the end of their middler (second) year, apply for admission as candidates for both an M.Div. and Th.M. degree. This sequence requires one year of study beyond the normal three-year program, but candidates accepted for the program may utilize their third and fourth years as a unit within which to correlate the completion of the requirements of both the M.Div. and the Th.M. degrees.

The Post-M.Div. Course

Those already holding an M.Div. degree or its equivalent from an accredited seminary may apply for admission to the Th.M. degree program. It is possible for a candidate to fulfill the course requirements for the degree in one to three years of study, depending upon whether the program is undertaken on a full-time or a part-time basis.

THE DOCTOR OF MINISTRY DEGREE

The D. Min. program includes elements which intentionally move beyond the M.Div., in the developing of competence in three ways. First, the D.Min. addresses directly two spheres which are dealt with less directly in the M.Div., namely, functional and personal. Second, it continues and enhances the theological studies begun at the M.Div. level. Finally, and perhaps most important, the program deals directly with the intentional integration of conceptual, functional and personal spheres in the practice of ministry.

Applications will be received from those holding the M.Div. Degree and who have had at least two years in the practice of ministry.

Specific information concerning the Th.M. and D. Min. Degrees can be obtained by writing: Office of Admission, Pittsburgh Theological Seminary, 616 N. Highland Avenue, Pittsburgh, Pennsylvania 15206.

THE DOCTOR OF PHILOSOPHY DEGREE

The University of Pittsburgh and Pittsburgh Theological Seminary have a cooperative graduate program in the study of religion. Interdisciplinary in character, the program draws upon the resources of both institutions and leads to the Ph.D. degree awarded by the University of Pittsburgh.

The aim of the program is to foster interdisciplinary, creative study in biblical, historical, theological and ethical fields, broadly conceived. To this end the student is encouraged to move beyond the necessary preliminary steps as quickly as possible to independent research in a special area and to the writing of a dissertation which is deemed by the joint faculty to be a contribution to human knowledge. A second and no less important aim is to engage the student, if possible, in actual teaching and research assistance, under the direction of the faculty. The number of candidates will be deliberately limited to afford close supervision by the directing professors.

Further information concerning the Ph.D., application forms for admission and financial aid may be obtained by writing to:

Coordinator, Ph.D. program
Pittsburgh Theological Seminary
616 North Highland Avenue
Pittsburgh, Pennsylvania 15206

Continuing Education

Theological education cannot be confined to formal degree work; it is a process which may begin with a degree program, but must continue throughout one's ministry. The Seminary provides educational resources for men and women in ministry. Through a Continuing Educational Council composed of people actively engaged in ministry we try to keep informed of the continuing educational needs of pastors and other church workers. We encourage pastors to form cluster groups for mutual support and growth. At the seminary we provide both program and support services for ministry planned to enhance skills, deepen understandings and develop new skills and models for personal growth and corporate ministry.

For further information concerning the programs and events available to pastors and church workers, contact: Director, Continuing Education.



Financial Aid

Pittsburgh Theological Seminary provides financial aid from endowed and general funds for students who demonstrate that their resources are not sufficient to meet Seminary expenses. It is assumed that the student will make every effort toward self-support within the restrictions of time imposed by his or her program of studies. However, the Seminary is aware that many students will evidence financial need which exceeds their resources. Accordingly, financial aid is provided solely on the basis of demonstrated need. Once a student is admitted to degree candidacy, the Seminary makes every effort to see that he or she need not discontinue studies for financial reasons.

Students who anticipate financial need are asked to submit a financial aid application. The application will include a listing of the financial resources and amounts which are available to the student. The student's total resources will then be applied against a guaranteed income figure set by the Financial Aid Committee. A Financial Aid Package will be arranged which will make up the difference between the student's resources and the guaranteed income figure. Consultation between the Financial Aid Officer and the applicant may be arranged to insure a realistic financial plan.

For further information concerning costs and financial aid contact: Financial Aid Officer.

PITTSBURGH THEOLOGICAL
SEMINARY LIBRARY

Course Descriptions



PITTSBURGH
THEOLOGICAL
SEMINARY

Course Listing System

Each M. Div. and M. A. course offered by the Seminary is identified by a four-digit system. The first two digits are letters which indicate the primary field of study:

OT — Old Testament	AD — Administration
NT — New Testament	ED — Education
CH — Church History	PC — Pastoral Care
TH — Theology	HM — Homiletics
ET — Ethics	WS — Worship
CS — Church and Society	PS — Pastoral Studies
PD — Professional and Personal Development	

Advanced courses are also identified by the above system, but are preceded by a third letter which indicates the level at which a course has its primary listing:

- M — Th.M. Courses. Open to qualified first degree students with permission of the instructor.
- D — D. Min. Courses. Designed specifically for first and second stage D. Min. work.
- P — Ph.D. Courses. Open to qualified first degree and Th.M. students with permission of the instructor.
- U — Courses offered at the University of Pittsburgh which are cross-listed in the Seminary catalog.

The third and fourth digits are numbers which indicate required, elective and advanced courses:

- 01 — 09 Required courses
- 10 — 49 Elective courses
- 50 — 59 Th.M. courses
- 60 — 69 D. Min. courses
- 70 — 79 Ph.D. courses

For Biblical courses only the following breakdown applies:

- 10 — 29 Exegesis courses (One exegesis is required, but can be elected from several being offered.)
- 30 — 49 Elective courses

The following two entries, which indicate specific types of courses, are of importance to students:

- 99 — Directed Study
- 00 — Independent Study

Independent Study is designed for students who wish to do advanced work in a particular subject which is not covered by the Seminary courses. Registration in such courses is dependent upon faculty approval and availability. Directed Study is designed in the same way as an Independent Study course, but it is distinguished from it by the requirement of much closer tutorial work on the part of the professor. A further distinction is that directed study courses may involve more than one student but no more than three students. Both of these studies will be graded Pass/Fail, with a statement from the faculty member concerning the nature of the study and an evaluation of the student's performance.

Description of Courses

Studies in Bible

"Thy word is a lamp to my feet and a light to my path" (Psalm 119:105). The word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church's ministry to the world, and it sets norms for the structures of

Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the end of the twentieth century, when alienation of individuals, races, classes and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The intention of the courses offered is to engage students in Old and New Testament research in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to undertake ministry, and constantly relate their own study of the Scriptures to all facets of the Christian life.

During the first two years of work in the M. Div. program students will survey the literature of the Old and New Testaments as well as explore the settings and influences of the Biblical world by means of four core courses (two in each Testament). The curriculum also calls for serious consideration of the Bible in terms of study in the original languages. Therefore, Hebrew or Greek is required for two terms in the junior year and is immediately followed by a third term exegetical course in the corresponding Testament. A similar sequence in the other language and followed by an exegetical offering can be elected in the second year of seminary. As for further elective opportunities, there are advanced exegetical offerings along with courses in the areas of Intertestament, archaeology, Near Eastern languages, biblical theology and ethics, hermeneutics, critical studies, etc.

New discoveries which directly affect our understanding of the Bible continue to be announced with startling frequency. Pittsburgh Seminary has a rich heritage of excellence in the area of Biblical studies and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.

Bible—Old Testament

Mr. Gowan
Mr. J. Jackson
Mr. von Waldow

Required Courses

OT01 BIBLICAL STUDIES I: HISTORICAL BOOKS

An introduction to the historical books of the Old Testament, intended to acquaint students with the basic methodologies of Old Testament research and the present state of Old Testament studies, that they may begin the study of the Scriptures.

MR. GOWAN

OT02 BIBLICAL STUDIES IV: PROPHETS AND PSALMS

The nature of prophecy in ancient Israel, its background in the cultures of the ancient Near East. Special attention is given to the *genres* of prophetic oracles and the methodologies which may be employed for their interpretation. The message of the great Eighth Century prophets, Amos, Hosea, Micah and Isaiah of Jerusalem, will stand at the heart of the course. The world of Jeremiah, Deutero-Isaiah and Ezekiel will be explored. An introduction to the Psalms, as the product of Israel's cultic life, will conclude the course. The aim of the whole is to enable the student to begin exegesis with a firm grasp of the fundamentals.

MR. VON WALDOW

OT03 HEBREW

A course designed to lead to an appreciative and competent use of Hebrew as one of the languages of Biblical revelation. From the onset the student learns inductively to read from the original language of the Old Testament. Emphasis is placed on the acquisition of a working vocabulary as the ground for further reading and the illumination of key Biblical concepts. Instruction is in small, graded sections so that a maximum of individual attention and achievement is possible.

STAFF

OT04 HEBREW

A continuation of OT03, teaching by the inductive method.

STAFF

Elective Courses

OT11 GENESIS

The purpose of the course is two-fold: 1) Introduction to methodology of exegesis such as problems and limitations of an English translation, source strata of the Book of Genesis, for critical problems, structure analysis, historical background of sources and texts, intent; 2) Introduction to the theology of the Genesis as the first part of the Pentateuch, in particular theology of creation and of the tradition of the patriarchs.

MR. VON WALDOW

OT12 DEUTERONOMY

A study of the theology of Deuteronomy and of its place in the history of Israel. The importance of Deuteronomy in all critical reconstructions of Israel's history and religion will be emphasized. Exegesis credit for those who work with the Hebrew text; interpretation credit for those who use the English Bible.

MR. GOWAN

OT13 JOB

In this age of "divine silence" the most difficult and profound book of the Bible, which stands deliberately outside the structure of the story of the people of God (Israel/Church), is addressed particularly to unattached, uncommitted men and women. Translation and exegesis of selected chapters of Job will be coupled with discussion of themes such as: chaos and the extent of moral culpability; doubt within faith-as-trust; righteousness—or justice?; and sense-experience and the problem of authentic existence.

MR. J. JACKSON

OT14 DEUTERO-ISAIAH

The purpose of the course is two-fold: 1) Introduction to methodology of exegesis such as problems and limitations of an English translation, form critical problem, structure analysis, historical background of the book of Deutero-Isaiah, intent; 2) Introduction to the theology of Exile. In particular, the expectation of salvation against the background of 587, Old Testament Eschatology.

MR. VON WALDOW

OT15 AMOS

A study of the book of Amos: its major emphasis; the place of the prophet in Israel's culture; and the significance of the message of Amos for our situation.

MR. J. JACKSON

OT30 EGYPT AND ANCIENT ISRAEL

The influence of the experience of slave life in Egypt upon the tradition of Israel's story, and of the continued contact between Egypt and Israel after the entrance of Israel into Canaan, and into the Exilic age and after. This will involve a study of the forms of Egyptian literature and a comparison and contrast with the *genres* of the Old Testament. An *interpretation* course.

MR. J. JACKSON

OT31 THE INTERTESTAMENTAL PERIOD

The course will deal with the development of the Jewish people and their religion during the period 539 B.C. to A.D. 135 with two aims in mind: 1) to enlighten our own time by finding out what happened in the past when a community of faith was confronted by a radical cultural revolution, as when Judaism encountered Hellenism, and 2) to provide a foundation for New Testament studies by enlightening the immediate Palestinian and Hellenistic background out of which the church arose.

MR. GOWAN

OT32 MAN, NATURE AND SOCIETY: THE BIBLICAL VIEW

An effort to construct a view of nature and society which will contribute to a sound approach to environmental and technological problems, based on the Biblical conception of man.

MR. GOWAN

OT33 PROPHET-PRIEST-WISE MAN: A STUDY IN BIBLICAL MINISTRIES

Intended to provide a Biblical basis for evaluating various types of ministry in the modern church by examining the work of those who were recognized to be God's ministers in the Old Testament.

MR. GOWAN

OT34 PSALMS, WISDOM LITERATURE AND APOCALYPTIC

A study of Psalms, Wisdom Literature and Apocalyptic and their place in the History of Israel.

MR. VON WALDOW

MOT50 THEMES OF OLD TESTAMENT THEOLOGY

Selected themes: "Egypt" — captivity and oppression; "Exodus" — liberation from slavery and freedom for God; "Sinai" — election and covenant with God's people; "Promised Land" — Canaan as Yhwh's inheritance for Israel; "City of David" — God's choice of Zion and covenant with David; "Justice in the Gate" — social dimensions of Israel's laws and the prophetic presentation of Yhwh's expectations and verdict.

MR. GOWAN

MOT51 HISTORY, CULTURES, AND RELIGIONS OF THE ANCIENT NEAR-EAST

Lectures, guided reading and research will focus on the archaeology, history, religion, laws and literature of the Ancient Near-East as background for the understanding of the Old Testament.

MR. J. JACKSON

Bible—New Testament

Mr. Hadidian
Mr. Hare

Mr. Kelley
Mr. Walther

Required Courses

NT01 BIBLICAL STUDIES II: GOSPELS, GENERAL EPISTLES AND REVELATION

The principal emphasis of this course will be on the four Gospels and the methods employed in critical study of the Gospels (literary, form and redaction criticism). General Epistles, Revelation and matters of text and canon will be examined briefly.

MR. HARE

NT02 BIBLICAL STUDIES III: ACTS, PAULINE EPISTLES AND HEBREWS

The message of Acts, the Pauline epistles and Hebrews will be examined in the light of their historical context and literary structure. Special emphasis will be placed on the life and thought of Paul.

MR. WALTHER

NT03 NEW TESTAMENT GREEK

A course designed to lead to a competent use of Greek as one of the languages of Biblical revelation. From the outset the student learns inductively to read from the Greek New Testament and unique study aids prepared by the Division are used. Instruction is in small, graded sections. Students who have previously studied Greek will be assigned to special sections.

STAFF

NT04 NEW TESTAMENT GREEK

Continuation of NT03, teaching by the inductive method.

STAFF

Elective Courses

NT11 EXEGETICAL SAMPLER

A workshop course designed to develop exegetical habits by example and practice. New Testament passages representing a wide variety of exegetical tasks will be examined — miracle, narrative, epistle, apocalyptic, etc.

MR. WALTHER

NT12 CHRISTIANITY ACCORDING TO ST. MATTHEW

An examination of the theology of the first gospel in the light of the historical background, employing redaction criticism as a major exegetical tool.

MR. HARE

NT16 PAUL'S LETTER TO THE ROMANS

This exegetical seminar will examine the major theological and paranetic themes of Romans in relation to Paul's understanding of the place of Israel in God's plan.

MR. HARE

NT17 EXEGESIS OF I CORINTHIANS

An exegetically oriented survey of the entire epistle with detailed study of selected parts. The range of insights into the life of the early church and the variety of theological problems in this letter make it an excellent source from which to learn the task of interpreting the Greek New Testament.

MR. WALTHER

NT18 EMBATTLED THEOLOGY: GALATIANS

A study of Paul, his conversion, career and theology, through an exegesis of Galatians. Designed as a first course in exegesis for students desiring to improve their facility in Greek.

MR. HARE

NT19 PHILIPPIANS

An advanced exegetical course dealing with Paul's methodology and theology in relation to his favorite congregation among the young churches.

MR. KELLEY

NT24 REVELATION

The entire Apocalypse of John will be studied with special attention to key passages. Some notice will be given to the history of the interpretation of the book, but the focus will be on the recovery of its meaning for the original readers. The study may be pursued in either the Greek or English text.

MR. WALTHER

NT30 THE TEACHING OF JESUS AND THE NEW TESTAMENT CHURCH

The content of the New Testament didache will be considered both as to its identifiability and its significance. The possibilities of inter-relationships among the Old Testament, Gospel records and other New Testament documents will be studied as to their didactic and paranetic intent.

MR. WALTHER

NT31 PRACTICAL USE OF THE NEW TESTAMENT: MARK

An interpretation course examining the "First" gospel produced as a result of the life and ministry of Jesus and featuring its continuing significance for Christian faith and practice.

MR. KELLEY

MNT50 THEMES OF NEW TESTAMENT THEOLOGY

Assuming that Biblical Theology can be studied better on its own terms than by imposed, dogmatic categories, a number of themes derived from the Bible's own emphases will be studied. The course is designed to lead to an integrated understanding of the theological resources to be found in the New Testament.

MR. WALTHER

MNT51 HISTORY AND LITERATURE OF NEW TESTAMENT TIMES

A research seminar with primary emphasis on the bibliographical approach to the study of Christian origins. Theological, organizational, geographical, literary and historical questions and problems will be considered.

MR. HADIDIAN

Studies in Church History

Our aim in teaching Church history is to help the student to understand the history of the Church and its thought in the context of the twentieth century. The study of history is the study of roots whether we deal with the history of a nation, a race or an idea. Christianity is firmly grounded in history. Its story is the account of the effect which the events of Christian history have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation, and the history of the Church itself as the attempt of Christians to live in response to those events.

But we recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church's history the student will need to understand that history in broad outline, and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers within the core curriculum introductory courses, which survey the nearly two millennia from the sub-apostolic age to the present time. Further courses at an advanced level in both institutional Church history and the history of doctrine are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be advised to waive introductory courses and move directly to more specialized study.

Church History

Mr. Battles
Mr. Chamberlin

Mr. Gerstner
Mr. Paul

Required Courses

CH01 HISTORICAL STUDIES I

This is an elementary, introductory course which surveys the history of the Christian Church from the Sub-Apostolic Age through the Middle Ages. A detailed syllabus, diagrams, study outlines on major treatises and other helps are provided.

MR. BATTLES

CH02 HISTORICAL STUDIES II

A study of the pivotal Sixteenth Century. This reformation era will be examined in itself and for its augury of the future. The foci of the course will be Martin Luther and the later Calvinistic developments.

MR. GERSTNER

CH03 HISTORICAL STUDIES III

Continuation of the history of the Church and of Christian thought from the period immediately after the Reformation (c.1600) to the present time.

MR. PAUL

Elective Courses

CH10 THE HISTORY OF DOGMA

An overview of the entire doctrinal development from the post-apostolic era to the present. The course will attempt to show how one dogmatic formulation has led to another in an ever unfolding drama of Christian truth in the context of history.

MR. GERSTNER

CH11 RISE OF PURITANISM: ENGLAND

The rise of Puritanism and Separatist movements in England and their seventeenth century development in Anglican, Presbyterian, Congregational, and Baptist forms of church worship.

MR. PAUL

CH13 SEMINAR IN JONATHAN EDWARDS

After locating Edwards' place in history and thought, the seminar will examine some of his major works with special emphasis on *Freedom of the Will*.

MR. GERSTNER

CH14 SETTLEMENT OF THE CHURCH IN AMERICA

This course deals chronologically with the settlement of the Church in the American States, and with the origins of American pluralism.

MR. PAUL

CH15 AUGUSTINE

This course has two purposes: 1) to trace the development of Augustine's thought through his successive dialogues with Manichaeists, Donatists, and Pelagians; 2) to examine Augustine as the architect of Western theology and particularly of Reformed theology.

MR. BATTLES

CH16 STUDIES IN JOHN CALVIN

An introductory course in Calvin, the topic of which will be changed from year to year.

MR. BATTLES

CH17 CALVIN'S INSTITUTES OF THE CHRISTIAN RELIGION

In this seminar the entire Institutes will be read and discussed; students will be offered the opportunity to concentrate on special topics, with emphasis upon the historical matrix of Calvin's thought.

MR. BATTLES

CH18 REPRESENTATIVE CHRISTIAN THINKERS TO THE REFORMATION

An elementary survey, presupposing no prior work in the field, of the major architects of the Christian tradition in the first millenium-and-a-half of its history.

MR. BATTLES

CH20 THE CHURCH IN AN AGE OF REVOLUTION

Introduction to the history of the Church and its thought during the Nineteenth and Twentieth centuries. The course will trace the impact of the scientific, political, social and cultural revolutions of Christianity and the development of missionary, ecumenical and social activity in the churches during the period.

Mr. PAUL

CH21 BACKGROUND OF WESTMINSTER

The political background to the Westminster Assembly and its development.

Mr. PAUL

CH22 REFORMED CHURCHES IN THE ANGLO-SAXON CONTEXT

An historical survey of Presbyterian and other reformed churches as they have emerged within this cultural setting.

Mr. PAUL

CH30 UNITED METHODIST HISTORY, DOCTRINE AND POLICY

Required of United Methodist students for graduation; elective for other students.

Mr. CHAMBERLIN

Studies in Theology

Systematic Theology is the study of the meaning and implications of the Christian Faith as present in the doctrinal formulations of the historic and contemporary witness of the Church. Based in the normative authority of the biblical writings as they inform the Gospel of Jesus Christ, systematic theology attempts to rationally explicate and structure in a consistent interrelationship the thematic content of the Word of God in Scripture. The Church has always recognized this task as crucial to its ministry of proclamation and reconciliation. So systematic theology studies those significant thinkers of the past and present whose service as theologians the Church has embraced. Yet it takes seriously the world in which we ourselves must now serve. So, the final aim of the study of systematic theology is the ability to engage in independent and responsible theological thinking within the practice of ministry. To meet this challenge, the great theologians of the past are read not only to familiarize ourselves with this rich heritage, but to learn how doctrinal formulations have resulted from the way in which particular theologians structured their systems. Pursuant to this task, systematic theology attends 1) to the investigation of problems of the theological method, and 2) to basic questions such as the foundation and source of authority, the reference and function of theological language, the interaction of freedom and determinism, etc., and 3) to thematic issues of contemporary life as these focus theological concerns particularly relevant to ministry within the American cultural milieu.

The curriculum requires a sequence of three courses in Systematic Theology and one elective covering, respectively, introduction and the doctrine of God, Christology and Soteriology, and the Church and the Sacraments. Electives are available in the work of individual theologians, in specific areas of doctrine, in contemporary “schools” of theological method (Process, Liberation), in the history and development of theology in the 19th and 20th centuries, and in the interrelationship of theological themes and American cultural values. Finally, an interdisciplinary colloquium in the constructive organization of theological themes in a personal statement of faith is required for all senior students.

Theology

Mr. Kehm
Mr. Nelson
Mr. Wiest

Required Courses

TH01 THEOLOGICAL STUDIES I

An introduction to theological thinking. Difficulties in Christian belief; religious language, meaning and truth; the “what” of theology (definition and scope); the “why” of theology (faith and understanding, the critical role of theology in the church); the “how” of theology (theological method,

how to think theologically); the doctrine of God: some issues (how do we know God, what are we to believe about the nature of God?). Attention will be paid to issues such as the problem of normative authority in theology, the roles of scripture and tradition, the relation of theological truth-claims to those of scientific and historical inquiry, the function of theology in the practice of ministry.

MR. WIEST

TH02 THEOLOGICAL STUDIES II

Problems posed for systematic thinking by Christian beliefs and doctrinal formulations concerning salvation and the significance of Jesus Christ.

MR. KEHM

TH03 THEOLOGICAL STUDIES III

A study of the Doctrine of the Church and Sacraments, focusing on the relation of individual faith to communal religious experience, on the purpose of the Church in the world, on the process of religious formation and transformation (Justification and Sanctification) within the fellowship of the Church, and the distinctive nature of the Church as new Humanity and Body of Christ. Readings in Reformation, Post-Reformation and contemporary theology; lectures on issues and Pre-Reformation theology.

MR. NELSON

Elective Courses

TH10 STUDIES IN REFORMED THEOLOGY: THE INSPIRATION AND AUTHORITY OF SCRIPTURE

Examination of the views of John Calvin, the Westminster Confession of Faith, B. B. Warfield, Karl Barth and G. C. Berkouwer on the above mentioned topic.

MR. KEHM

TH11 STUDIES IN REFORMED THEOLOGY: SIN AND ATONEMENT

Examination and constructive reformulation of the conceptions of sin and atonement in the Reformed tradition. Special attention to the relevance of these ideas to the psychoanalytic and ethical conceptions of guilt. Readings in Calvin, Edwards, A. A. Hodge, Berkouwer, Barth and G. S. Hendry.

MR. KEHM

TH12 PROTESTANT THEOLOGY FROM BARTH TO PANNENBERG

A seminar in which students will be asked to take the part of a major twentieth century theologian and participate in class discussions of the major theological problems of this century as if they were that theologian. (Students will spend the first three weeks of the course doing intensive reading in the theologian they select. The remainder of the course will be spent in bi-weekly colloquia on topics agreed upon by the class and the professor.) The group will include at least a Barth, a Bultmann, a Tillich, a Bonhoeffer, a Niebuhr or two, a Moltmann, a Pannenberg, a liberation theologian, and a process theologian.

MR. KEHM

TH13 PROTESTANT THEOLOGY FROM SCHLEIERMACHER TO TROELTSCH

Major emphasis upon Schleiermacher, Hegel, Kierkegaard, Ritschl and the Ritschlians, and Troeltsch. Special attention to the impact of historical thought upon dogmatics and the problem of defining the essence of Christianity.

MR. KEHM

TH14 PROCESS THEOLOGY

An introduction to the background in process philosophy, especially of the thought of Charles Hartshorne; and an examination of what has been done so far in theology by Schubert Ogden, John Cobb, Norman Pittenger, et. al.; exploration of possibilities for further development in systematic fashion of this approach to theology.

MR. WIEST

TH16 PHENOMENOLOGY AND THEOLOGY

Introduction to phenomenological method as developed by Husserl, Heidegger, Schutz and Merleau-Ponty. Examination of attempts to employ this approach to Christian theology in order to uncover the realities referred to by terms such as "revelation," "sin," "redemption," "redemptive community," and the "presence" of "God."

MR. KEHM

TH17 A THEOLOGY OF NATURE

Attitudes toward the natural environment in the culture and in theology: the place of humanity in nature; God in nature; nature, evil and redemption.

MR. WIEST

TH18 THE THEOLOGY OF HISTORY: PROVIDENCE AND ESCHATOLOGY

An examination of those issues in the interpretation of history which are particularly relevant to the Christian doctrines of providence and eschatology. Selected readings in philosophy and theology of history, in theologians from Augustine to the present, and in theology of hope and of the future.

MR. NELSON

TH20 MAJOR CHRISTIAN THEOLOGIANS: PAUL TILlich

A study of Tillich's approach to systematic theology with an emphasis on both his method and the content of his thought. The course will focus on the way in which Tillich presents traditional Christian doctrines.

MR. WIEST

TH21 KIERKEGAARD AND BULTMANN

An introduction to the questions raised for systematic theology by the tradition of Christian existentialism as found in two of its chief proponents. Areas of specific concern: the relationship between faith and history; the personal self and the communal self; the understanding of truth as a way of being.

MR. NELSON

Studies in Church and Ministry

The purpose of study in the Church and Ministry field is to bring theory to bear upon the practice of Christian faith. Ministry means service with and for others, as indicated by the Christ "who came not to be ministered unto but to minister, and give his life as a ransom for many." Students and professors in this area inquire into how Christian theory and practice can be united in ministry to the world.

Consequently the Church and Ministry field (C. & M.) is engaged in the critical study of the professional ministry and the institutional church so that these servants can practice a ministry that liberates humanity from sin and selfishness to the proper freedom of children of God.

Attempting to honor the injunction to be "wise as serpents and innocent as doves" the C. & M. field recognizes that ministry by both professional and lay persons in the church requires knowledge and skills of social strategies, life styles; language patterns, counseling techniques, educational models, and administrative systems appropriate to the Gospel in the brave and threatening new world of the late 20th century.

Ethics

Mr. Bald
Mr. Stone
Mr. Wiest

Required Course

ET01 INTRODUCTION TO ETHICS

An introduction to the theological and philosophical issues in contemporary Christian social thought. Focus on the ethics of the church as a social institution and Christian political theology.

MR. STONE

Elective Courses

ET10 BIBLICAL ETHICS

A study of the teachings of the Old and New Testaments which provide basic norms for Christian personal and social morality.

MR. BALD

ET11 THE CHURCH AS ETHICAL AGENT

An examination of the implications of the doctrine of the Church for the question of the function of the Church in relation to moral issues in contemporary society. The problem of whether, why, and how the Church is to regard itself as agent for the realization of a Christian social ethic will be addressed.

MR. BALD

ET12 THE IDEAL SOCIETY

A study of Utopianism, as seen in selected Christian and non-Christian sources, in relation to its possible contributions to the creation or reformation of the structures of society.

MR. BALD

ET13 ETHICAL ISSUES IN HUMAN SEXUALITY

An inquiry into ethical questions raised by the current revolution in sexual attitudes and behavior. Consideration of such issues as, pre-marital and extra-marital relations, marriage and divorce, alternative marriage patterns, understandings of male and female sexuality, treatment of sex in literature and public media.

MR. WIEST

ET14 TOWARD THE CREATION OF A CHRISTIAN SOCIAL ETHIC

The implications of Christian faith as determining the obligation of Christians and the Christian Church to identify the moral issues confronting society and to seek possible solutions for them will be examined using as a model the theological and social thought of the late Archbishop of Canterbury, William Temple.

MR. BALD

ET15 READINGS IN CONTEMPORARY THEOLOGICAL ETHICS

Discussion of selected readings from contemporary Protestant and Roman Catholic ethicists, such as R. Niebuhr, K. Barth, E. Brunner, H. R. Niebuhr, P. Ramsey, P. Lehmann, D. Bonhoeffer, G. Winter, J. Gustafson, K. Rahner, B. Haering, J. Maritain, J. C. Murray.

MR. WIEST

ET16 CHRISTIAN ETHICS IN ROMAN CATHOLIC THOUGHT

The ethical writings of St. Thomas Aquinas as they have helped to shape Roman Catholic moral teaching will be explored together with some contemporary writings from within that tradition. An objective for the course will be to develop appreciation for common ground as well as differences between this ethical tradition and that of Protestantism.

MR. BALD

ET17 LAW, THEOLOGY AND ETHICS

Reading and discussion of selected topics within two of the following areas: 1) comparisons and contrasts between jurisprudential and theological concepts and ways of thinking; relations between law, morality and religion; 2) ethical issues such as civil disobedience, punishment, laws regarding sexual behavior, censorship, problems in church-state relations, professional ethics.

MR. WIEST

ET18 THE ETHICS AND THEOLOGY OF H. R. NIEBUHR

A consideration of the formative influences on the thought of H. R. Niebuhr and an analysis of his major writings in ethics and theology.

MR. STONE

ET19 THE CONCEPT OF FREEDOM IN CHRISTIAN ETHICS

An analysis of some of the meanings which "Freedom" ("Liberty") has in Christian theology and ethics, with comparison between these and other philosophical/theological meanings on the contemporary scene (e.g., in various liberation movements). Consideration will be given to traditional problems such as freedom versus determinism, freedom and grace; and to the function of freedom as a normative concept in Christian ethics.

MR. WIEST

Church and Society

Ms. Likins
Mr. Nelson
Mr. Stone

Required Courses

CS01 CHURCH AND SOCIETY: LOCAL

In the first term emphasis is given to the contribution sociological methods can make to understanding religious life in its varied forms. Particular attention is given to the *urban situation* in which most Americans live, using Pittsburgh as a model for studying the dynamics of urban life. Specific attention is given to the historic roles of church, ethnic and theological traditions in contributing to the unique character of this urban community. Such study provides a pattern by which any community may be studied to discern the relation of religious to general social dynamics.

STAFF

CS02 CHURCH AND SOCIETY: NATIONAL

Focusing upon explicitly exposing the value-laden beliefs undergirding much of *American culture*, this course will examine such issues as individualism and its relation to nationalism, technology as a source of grace and fulfillment in human life, law and order and the American tradition of justified violence, preferences of the youth culture, the conflation of psychology and religion, images of maleness and femaleness, and American popular religion.

MR. NELSON

CS03 CHURCH AND SOCIETY: GLOBAL

The global context of the church and society sequence in the third term is examined through a study of political and international dimensions of church life. The inter-relatedness of national and international issues — population, food, militarism, energy, economics, repression, social justice — demonstrates the larger context within which Christian ministry is carried on — whether in the affluent or Third World countries.

MR. STONE

Elective Course

CS10 WOMEN IN CHURCH AND SOCIETY

The scope of the course will include the feminist positions; the conditions extant within society which brought about the contemporary liberation movement and the extent to which it influences church women. History of the church's attitudes towards women past and present. Special attention will be given to the needs of women in ministry and to the ideational and political stance(s) which inform them. Exploration of biblical and theological themes in relation to women's emerging leadership role in ecclesiastical institutions. Techniques of consciousness-raising and preparation in ministry for the new attitudes of women.

MS. LIKINS

Administration

Mr. Scott

Elective Courses

AD10 POLITY AND PROGRAM OF THE UNITED PRESBYTERIAN CHURCH

An introduction to the polity and program of the United Presbyterian Church, designed in part to help United Presbyterian students to prepare for denominational examinations in that field.

MR. SCOTT

AD11 SEMINAR IN PLANNING AND CONFLICT MANAGEMENT

This seminar will focus on the theological bases for planning and conflict management in the parish as a voluntary organization, various theories for planning, mission discovery, listening processes and the growth potential in conflict situations. Because the class will be using the case study method, it is highly preferable that participants be in a concurrent field situation.

MR. SCOTT

DAD60 CHURCH ADMINISTRATION

This seminar is fashioned around the specific needs of candidates that have prompted the suggestion for further work in administration; thus, the purpose is to help candidates focus on areas of administrative need as well as to continue to develop areas of administrative strength. Particular emphasis is placed on the planning process and personnel evaluation, including that of the minister.

MR. SCOTT

DAD61 SEMINAR IN ADVANCED PLANNING

This seminar will concentrate on planning as one of the major components of the administrative process for the church. Planning methods will be studied, charted and applied to specific parish situations. The relation of planning to other facets of administration will also be studied and charted. During the term, participants will undertake and report on a planning project related to their parish.

MR. SCOTT

Education

Mr. Chamberlin

Ms. Likins

Elective Courses

ED10 NEW MODELS FOR CHURCH EDUCATION

Many new currents of educational thought and practice are sweeping across the field of education. What is the significance of these currents for church education? All educational activities express some "model" of what education should be and do. The "models" presently employed by educational institutions will be examined and evaluated and new "models" will be analyzed for their possible contribution to church education.

MR. CHAMBERLIN

ED11 MORAL EDUCATION IN THE CHURCH

The course will explore recent research concerning the development of values in young persons and adults. Most particularly it will deal with the work of Kohlberg and Simon as it relates to planned educational experience for children, youth and adults. It will also deal with the ways in which justice is perceived and the level of value perception raised.

MS. LIKINS

ED12 THE BIBLE IN CHURCH EDUCATION

A study of the many ways the Bible is being used in church education programs, a critical review of curricular materials, and an exploration of creative approaches.

MR. CHAMBERLIN

ED13 DISCUSSION METHOD: THEORY AND PRACTICE

On many occasions a minister is responsible for "leading discussion" as well as for helping others develop their responsibility in the administrative, educational and group work activities of a congregation. This course will focus on a study of the different types of discussion, the factors which determine their appropriate use, and the development of skill in conducting discussion of the various types.

MR. CHAMBERLIN

ED14 CURRENT VIEWS OF HOW WE LEARN

A study of the way ideas are appropriated, reviewing the many theories currently offered about this crucial educational activity, and evaluating their implications for the responsibilities of educators.

MR. CHAMBERLIN

ED15 EDUCATION LABORATORY

The course is designed to give initial experience and to develop skills in methods and techniques commonly utilized in church groupings. It will relate specifically to the present tasks of students engaged in field work as well as to future vocational skill needs, and will acquaint students with resources provided by church agencies for updating educational programs.

MR. CHAMBERLIN/MS. LIKINS

ED16 THE CHURCHES AND PUBLIC EDUCATION

Significant new challenges confront the churches as they attempt to adjust to the changes taking place in general education. The historical relation between churches and public schools, the legal issues involved, the study of religion in secular schools, and the present relation of churches to higher education — all of these will be examined in preparation for understanding and designing what churches may do in the new situation.

MR. CHAMBERLIN

ED17 HISTORICAL SHAPING OF CHURCH EDUCATION

An exploration into the tenacity with which educational patterns introduced at various periods in church history have survived to shape current church education.

MS. LIKINS

DED60 CHURCH EDUCATION

The seminar is designed around the particular aspects of education in which candidates need to do more work. The focus is on specific needs in order for each candidate to advance as rapidly as possible.

MR. CHAMBERLIN OR MS. LIKINS

DED61 ADVANCED SEMINAR IN CHURCH EDUCATION

Attention is concentrated on an educational activity for which each candidate has responsibility in his/her present position. These activities are carefully analyzed, closely monitored, and systematically evaluated in order to develop skill in discerning and dealing responsibly with all the dimensions of an educational occasion.

MR. CHAMBERLIN OR MS. LIKINS

Pastoral Care

Mr. G. Jackson

Mr. Paylor

Elective Courses

PC10 PSYCHOLOGICAL FOUNDATIONS OF MINISTRY

This course will trace human development along lines set forth by Freud and radically expanded by Erickson. With Erickson as the transitional figure, the course will stress developments in ego psychology as especially helpful to the practice of ministry. The third section of the course will analyze communal components, deal with group theory, and explore implications for ministry. Theological material will be part of the data of the course, especially process theology.

MR. G. JACKSON

PC11 VARIETIES OF NEEDS FOR PASTORAL CARE

Ministers frequently have experiences in which the needs of people are expressed in unexpected ways and places not customarily associated with pastoral care. These experiences are often puzzling to the minister in terms of whether there is a need for pastoral care and how to provide it. The detection of these needs, their developmental significance, the ways in which they are communicated, and useful responses the minister might make will be studied in this course. Case studies prepared and presented by the instructor will be the subject matter.

MR. PAYLOR

PC12 PASTORAL CARE IN A HOSPITAL SETTING

Each student will spend approximately seventy-five hours throughout the term relating to patients. Students will be assigned different areas of care, i.e., emergency room, intensive care, thoracics. Two experiences would be expected. The students would be supervised by hospital staff, when possible, and by the seminary professor responsible for the course.

MR. G. JACKSON

PC13 PROCESS THEOLOGY AND PASTORAL CARE

This course has in view a new theory of pastoral care based on process theology and more specifically the conceptuality of Alfred North Whitehead. It will endeavor to incorporate the relevant rich insights of Freud, Jung, Maslow, and Gestalt within a process metaphysical and theological framework. Readings in both process thought and psychology will be required as will three brief papers.

MR. G. JACKSON

PC14 PSYCHOLOGY OF RELIGION

This course is designed to study religious experience. Religious experience will be looked at from four perspectives: historical, beginning with Jonathan Edwards and eighteenth century Revivalism; psychological, including Freud, Jung, and Allport; cross-cultural, singling out Otto and Eliade; and topical, identifying specific areas such as community, faith, conversion, worship, prayer, mysticism, and vocation to which twentieth century psychologies of religion and contemporary religious experience provide data. Insofar as possible the course will be inductive and will be limited to seminar size.

MR. G. JACKSON

PC15 PASTORAL CARE OF FAMILIES

Human growth and development in terms of families and family systems is the topic of this course. Adolescence and young adulthood will be two subjects given special attention. The family's use of the congregation and the minister as vehicles in its development will also be studied. Lectures, case studies, and field experiences of students will provide the subject matter.

MR. PAYLOR

PC16 ISSUES IN PASTORAL CARE: DEATH AND DYING

The theological meaning of death and the socio-psychological aspects of dying will be examined; the specific role of pastoral care in ministry to the dying and the family, including the work of grief, will be explored.

MR. G. JACKSON

PC18 PASTORAL CARE OF OLDER ADULTS

The increasing proportion of older adults in our churches, together with the cultural stereotypes through which they are viewed make the work of their pastoral care imperative, but especially difficult. This course will attempt to describe older adults as persons and to identify their wide variety of both limitations and resources. It will examine the significance of the stereotypes from the perspective of human growth and development. The final segment of the course will be concerned with understanding what significance the materials we have studied have for a pastoral care ministry of older adults.

MR. PAYLOR

MPC50 PASTORAL COUNSELING SEMINAR

Each student is required to work with four counselees, under supervision, and to participate in the presentation of case material.

MR. PAYLOR

MPC51 PASTORAL COUNSELING SEMINAR

A continuation of MPC50.

MR. PAYLOR

MPC52 PRACTICUM WITH CHILDREN

This practicum is conducted at the Arsenal Child Study Center. Interpretive seminars are held regularly.

MR. PAYLOR

MPC53 HISTORY OF PASTORAL CARE

A reading course in the history of pastoral care required for Th.M. candidates in the Advanced Pastoral Studies program and offered on request to M.Div. candidates.

MR. G. JACKSON

DPC60 PASTORAL CARE

A seminar designed to deal with areas in which candidates need more work as these areas have been identified in an earlier course.

MR. PAYLOR

DPC61 ADVANCED PASTORAL CARE

A case seminar designed to enhance pastoral caring skills, deepen insight into psychological dynamics, and improve the management of the pastoral office. The inductive case approach is employed, including verbatims. A variety of pastoral situations is expected.

MR. G. JACKSON

Homiletics

Mr. Ezzell

Elective Courses

HM10 HOMILETICS PRACTICUM

The course will combine seminar discussion with the preparation and delivery of sermons, and is designed to lead students beyond introductory homiletics to a more sophisticated understanding of the preacher's task. In small sections students will preach twice during the term, as well as participating in detailed homiletical analysis.

MR. EZZELL

HM11 ADVANCED HOMILETICAL THEORY AND PRACTICE

The course will be an attempt to get beyond the current impasse in homiletical literature and to address the poverty of the pulpit in fresh, constructive ways. Each student will be required to produce a major constructive theory of preaching and sermons expressive of that theoretical understanding.

MR. EZZELL

DHM60 HOMILETICS

The seminar deals with the areas in which participants need to do more work as these needs have been identified in an earlier course.

MR. EZZELL

DHM61 ADVANCED SEMINAR IN HOMILETICS

The seminar is primarily a workshop in which sermons will be built inductively in class. Emphasis is on the use of imagination in preaching and the correlation of Biblical and theological understanding with contemporary self-understanding and experience. Particular attention is also given to the tension between the Kerygmatic (proclamatory) and the rhetorical (persuasive) components in preaching.

MR. EZZELL

Worship

Mr. Battles

Elective Courses

WS10 WORSHIP

An introductory course on the principles and history of worship, emphasizing the pre-Reformation roots of Reformed worship and its development from Strausburg Psalter of 1539 to the Worship Book of 1973. In the final section of the course original liturgies will be compiled.

MR. BATTLES

WS11 HYMNOLOGY

An analytical and historical study of the great hymns and tunes of the Christian Church. Consideration of the qualities of a good hymn. Practical and effective use of the hymnal.

MR. BATTLES

Pastoral Studies

Mr. Ezzell

Ms. Likins

Mr. Paylor

Required Courses

PS01 PASTORAL STUDIES: EDUCATION

In the first term students are engaged in studying the many aspects and possibilities of *education* programming in churches. A general review of educational philosophy and methodology, and their relation to theological, biblical, and historical studies, provides a basis for evaluating major denominational patterns and curricular materials. Correlation with educational responsibilities in field work, particularly relative to youth ministries, adds focus to each student's development of his or her own philosophy of education and requisite skills.

MS. LIKINS

PS02 PASTORAL STUDIES: PASTORAL CARE

Concurrent field experience provides a basis for study of *pastoral care* in the second term. In these seminars students are helped to understand the definition of pastoral care in the history and theology of the church and in terms of the identity of the minister. Brief consideration is given to theories of the development of persons and how this development results in expectations of pastoral care. Reporting on and discussion of experiences arising from students' field placement, and which are common in ministry, are used in developing skills useful in ministering to the needs of persons in each situation.

MR. PAYLOR

PS03 PASTORAL STUDIES: HOMILETICS

The third term seminar groups in the Pastoral Studies course provide an introduction to *homiletics* as a responsibility of ministers. Attention is given to the exegetical bases of preaching, to problems of hermeneutics and authority and to such rhetorical considerations as sermon construction, style and audience. Each student prepares and presents sermons and the seminar groups engage in the critique of these sermons.

MR. EZZELL

Professional and Personal Development

- Mr. Chamberlin
- Mr. Hare
- Mr. G. Jackson
- Mr. Kehm
- Mr. Scott

Required Courses

PD01 PROFESSIONAL AND PERSONAL DEVELOPMENT—CREDO

The purpose of this colloquium is to assist students to work through the main questions in the traditional loci of Christian doctrine, drawing upon their accumulated knowledge of Scripture, historical and systematic theology, and their own tradition, in order to enable them to formulate their own theological position in a comprehensive, well-grounded way.

MR. HARE/MR. KEHM

PD02 PROFESSIONAL AND PERSONAL DEVELOPMENT—FAITH FORMATION

This colloquium will seek to help students become self-conscious about the processes by which selfhood matures with special reference to faith as a formative aspect of selfhood. The students' theological views, combined with socio-psychological material, form the basis of the conceptual material. The view of faith of certain theologians and in classics on spiritual formation will be investigated.

MR. G. JACKSON

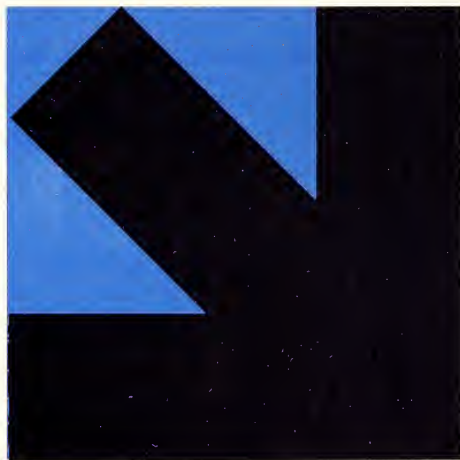
PD03 PROFESSIONAL AND PERSONAL DEVELOPMENT—
PROFESSIONAL AND MINISTERIAL LEADERSHIP

This colloquium will focus attention upon professional aspects of ministerial responsibilities. The work of the term will assume a wholistic perspective by giving an opportunity for reflection on the resources each student now brings to the interrelation of the various ministerial functions. Because ministry is always in a particular setting and in terms of one's appraisal of that situation, responsible decisions require self-consciousness in diagnosis and evaluation of various situations.

MR. CHAMBERLIN/MR. SCOTT

PITTSBURGH THEOLOGICAL
SEMINARY LIBRARY

Admission Procedures



PITTSBURGH
THEOLOGICAL
SEMINARY

ADMISSION PROCEDURES

For M.Div., M.A. Candidacy

Pittsburgh Theological Seminary offers work on the graduate level. This presupposes a B.A. or B.S. degree from a regionally accredited college or university, the degree work to have a substantial foundation in the liberal arts. It also assumes that the student is ready to approach theological education with an open, searching attitude. Pittsburgh Seminary seeks that man or woman who is committed to the Christian faith, emotionally suited for work in the Church, and intellectually capable of the most rigorous kind of academic discipline.

Pre-Seminary Studies. College courses prior to theological seminary should provide the cultural and intellectual foundations essential to an effective theological education. They should issue in at least three broad kinds of attainment.

1. The college work of a pre-seminary student should result in the ability to use certain tools of an educated person:
 - (a) The ability to write and speak English clearly and correctly. This purpose should also be cultivated in all written work.
 - (b) The ability to think clearly. In some persons, this ability is cultivated through courses in philosophy or specifically in logic. In others it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.
 - (c) The ability to read at least one foreign language and in some circumstances more than one.
2. The college work of a pre-seminary student should result in increased understanding of the world in which he or she lives:
 - (a) The world of persons and ideas. This includes knowledge of English literature, philosophy and psychology.
 - (b) The world of nature. This is provided by knowledge of the natural sciences, including laboratory work.
 - (c) The world of human affairs. This is aided by knowledge of history and the social sciences.
3. The college work of a pre-seminary student should result in a sense of achievement:
 - (a) The ability to think, to see relationships, to follow the logical steps of an argument, to develop procedures for dealing with problems. This ability is achieved in part through independent study.
 - (b) The degree of mastery of a field of study is more important than the credits and grades which the student accumulates.

The American Association of Theological Schools has prepared a list of the fields of study with which the student should have acquaintance before beginning seminary work.



The liberal arts background is felt to provide the best foundation for theological study. However, this in no way precludes seminary study for the student with a background in the sciences.

Foreign language is a tool of scholarship. At least one of the following languages is important for scholarly research: Latin, Greek, Hebrew, German, French. If Greek is selected, it should be taken in the final year of college or preferably in the last two years.

Some college background in religious studies is desirable. Included in such a study should be a thorough knowledge of the content of the Bible. The pre-seminary student may well seek counsel of the seminary in order to most profitably use the resources of a college.

Of the various possible areas of concentration, where areas of concentration are required, English, philosophy and history are regarded as the most desirable, and, where the department is strong, religion.

All of the foregoing should be seen as guidelines only. Pittsburgh Seminary does not wish to restrict applicants to a pre-determined program of studies at the undergraduate level, and the position of its admissions office is that undergraduates should engage in those undergraduate studies which interest and excite them.

The Application Process. Candidates seeking degree candidacy may apply anytime after the junior year is completed. Applications for September entrance must be made prior to June 1; applications for entrance in the second or third terms must be made at least six weeks before the beginning of the term desired. All correspondence concerning admissions to the Seminary should be addressed to the Director of Admissions. Applications are considered by the committee when the following credentials are submitted:

1. A formal application.
2. An official transcript from the registrar of the college or university, showing grades for at least three years of college work.
3. Mental capacity test. The Seminary normally will correspond with the applicant's college concerning a mental capacity test. If none is available, the applicant may be asked to take one under Seminary direction.
4. An extensive (500-1000 words) statement describing the applicant's family, educational, and religious background, placing particular emphasis upon motives for desiring to enter the Seminary and the ministry.
5. A personal interview with the Director of Admissions or another representative of the Seminary who may be designated by the Director of Admissions.
6. A battery of psychological tests may be required. These are the same tests that Presbytery requires of all candidates. They need to be taken only once.
7. A medical report on a form furnished by the Seminary.
8. Application fee. A check or money order for \$15.00 must accompany the application. The application fee is not refundable.

After admission is granted and within thirty days of such notification, a \$35.00 placement fee is required to assure the applicant of a place in the new class. This fee is applied to the student's tuition and is not returnable except under extreme hardship and at the discretion of the Admissions Committee. A certification of the student's "intention to enroll" must accompany this fee.

Transfer Students. A student transferring from another seminary is required to submit, in addition to the foregoing, a complete transcript of previous seminary work and a letter of dismissal from the Dean or President. A transfer student must be in residence at Pittsburgh Seminary for a minimum of one full academic year in order to become a candidate for the M.Div. or M.A., two full years for the D.Min.

For Joint Degree Candidacy

In each of the joint programs (M.Div./M.S.W., M.Div./M.L.S.) the candidate must apply and be admitted to both the Seminary and the University of Pittsburgh. Normally, application is made to the University in the second year of the Seminary program.

For Master of Theology Candidacy

Entrance into the Th.M. degree program presupposes an M.Div. degree or its equivalent from an accredited seminary or divinity school. The Th.M. degree is available in the following areas: Biblical Studies, History and Theology, and Advanced Pastoral Studies.

The Application Process. Candidates seeking the Th.M. degree may apply anytime after the second year of seminary studies. (Pittsburgh Seminary students who wish to enter the M.Div./Th.M. sequence should apply after the fifth term of the M.Div. program.) Applications for September entrance must be made prior to June 1; applications are not accepted for mid-year entrance. All correspondence concerning admission to the program should be addressed to the Director of Admissions. Applications are considered by the committee in early March and at regular intervals thereafter. The following credentials must be submitted:

1. A formal application.
2. Official transcripts for both college and seminary work.
3. Letters of reference.
4. A brief statement setting forth the applicant's reasons for wishing to pursue graduate work.
5. Application fee. A check or money order for \$15.00 must accompany the application. The fee is not refundable. (The application fee is waived for Pittsburgh Seminary students who wish to enter the M.Div./Th.M. sequence.)

Applications are acted upon by the Admissions Committee and the appropriate members of the faculty. After admission is granted and within thirty days of such notification, a \$35.00 placement fee is required. This fee is applied to the student's tuition and is not returnable except under extreme hardship. A certification of the student's "intention to enroll" must accompany this fee.

For Doctor of Philosophy Candidacy

The Ph.D. degree program in the study of religion is a cooperative program offered by Pittsburgh Theological Seminary and the University of Pittsburgh. Since the degree is awarded by the University, application is made through University channels before it is reviewed by a joint Seminary-University committee.

Either a Master of Divinity degree, Master's degree in an appropriate field, or equivalent is required for admission to the program. If the applicant's major field is to be one normally taught by the University rather than by the Seminary, he or she should have had the equivalent of an undergraduate major, or have received the Master's degree in that field.

The Application Process. The following documents are required:

1. Official transcripts of all prior academic work.
2. Three letters of recommendation as specified on the application form.
3. Thesis, seminar paper, or other evidence of scholarly research experience.
4. Scores on (preferably) the Graduate Record Examination-verbal and quantitative (or alternatively) on the Miller Analogies Test.

Inquiries may be addressed to:
Coordinator, Ph.D. Program
Pittsburgh Theological Seminary
616 North Highland Avenue
Pittsburgh, Pennsylvania 15206

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International Students

All applicants from outside the United States must secure endorsement of their study plans from the Program Agency of the United Presbyterian Church, U.S.A. or the World Council of Churches. Applicants whose native language is not English will be required to give evidence of proficiency in the English language before application will be considered. The application deadline for international students is March 1 for September entrance.

Finances



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Finances

Tuition

Candidates for the M.Div. and M.A. Degrees:	
\$37.50 per credit hour. Annual Tuition based on thirty-six term hours.....	\$1350.00
Candidates for the Th.M. Degree:	
\$37.50 per credit hour. Tuition for the degree based on thirty-two term hours, including thesis hours.....	\$1200.00
Candidates for the D.Min. Degree:	
\$50.00 per credit hour. Tuition for the degree based on thirty-two term hours.	\$1600.00
Candidates for the Ph.D. Degree:	
\$ 51.00 per credit hour for Pennsylvania residents.	(Subject to change)
\$105.00 per credit hour for non-Pennsylvania residents.	

University courses:
Courses taken at area universities (University of Pittsburgh, Carnegie-Mellon University, Duquesne University), through the PCHE cross registration system are charged at Pittsburgh Theological Seminary tuition rates and tuition is paid to the Seminary.

Fees

Matriculation fee	\$35.00
Late registration fee	5.00
Library fee (annual)	10.00
Student Association fee (annual)	5.00
Graduation fee	10.00
Transcript fee: One copy of student's academic record will be provided without charge. A fee of \$1.00 will be charged for each additional transcript.....	1.00

Room and Board

Room	
Annual charge for residents of men's and women's dormitories.....	\$242.00
Board	
Estimated cost for residents of men's and women's dormitories.....	\$1080.00
Apartment Fees (per month)	
The Highlander:	
twenty-three apartments	
one-bedroom apartments	\$ 91.00
two-bedroom apartments	103.00
Fulton Hall:	
thirty-nine apartments	
efficiency apartments.....	67.00
one-bedroom apartments	85.00
Anderson Hall:	
twelve apartments	
two-bedroom apartments	109.00
three-bedroom apartments.....	121.00
McMillan Hall:	
nineteen apartments	
one-bedroom apartments	97.00
two-bedroom apartments	109.00
three-bedroom apartments.....	121.00
four-bedroom apartment	145.00

Awards, Prizes and Fellowships

The Sylvester S. Marvin Memorial Fellowship

The Sylvester S. Marvin Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of post-graduate study following his or her graduation at some institution approved by the faculty.

The Thomas Jamison Scholarship

The Thomas Jamison Scholarship is given every year to the member of the senior class who has the highest average at the beginning of his/her final term of study.

The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

The Jennie Rigg Barbour Memorial Prize

The Jennie Rigg Barbour Memorial Prize is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of the class, if in the judgment of the faculty he or she is worthy in all other respects.

The Michael Wilson Keith Memorial Homiletical Prize

This prize is awarded to a member of the senior class who has spent three years in the Seminary and has taken the highest standing in the department of homiletics.

The Joseph Watson Greek Entrance Prize

The Joseph Watson Greek Entrance Prize will be awarded to the student who achieves the highest grade in an examination in classical Greek as he or she enters the junior class of the Seminary.

The William B. Watson Prize in Hebrew

The William B. Watson Prize in Hebrew will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew OT.

The John Watson Prize in New Testament

The John Watson Prize in NT Greek will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek NT.

The Robert A. Lee Church History Prize

The Robert A. Lee Church History Prize is to be awarded yearly to the students making first and second rank respectively in the department of Church History.

The Hugh Thomson Kerr Moderator Prize

This prize is to be awarded to that member of the graduating class who has exhibited to the greatest degree, throughout the three years of the Seminary course, leadership, originality and accomplishments beyond the normal requirements for graduation.

The James Purdy Scholarship

The income is apportioned equally each year to the six members of the junior class who attain the highest average of excellence in their Seminary work.

The Andrew Reed Scholarship

The Andrew Reed Scholarship is given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the scholarship throughout the entire course of three years.

The Alice Myers Sigler Memorial Prize in History and Theology

The income from this endowed fund is granted to the student who, in the judgment of the professors of the History and Theology Areas, is most worthy of this award at the end of the middler year.

Fisher Hall:	
five apartments	
one-bedroom apartments	85.00
two-bedroom apartments	91.00
Sheridan Apartments	
six apartments	
one-bedroom apartments	64.00
two-bedroom apartments	70.00

Fees for apartment occupancy are payable monthly. A \$5.00 assessment will be added to all accounts not paid by the tenth of the month. Applications for apartments should be made as early as possible.

A deposit of \$50.00, payable upon notification of assignment, is required of all those living in Seminary apartments. The deposit will be returned after satisfactory inspection at the time the apartment is vacated.

Incidental Expenses

Books—approximate costs for one year—\$180.00

Hospitalization Insurance

Approximate cost depending upon coverage—\$75.00—\$375.00

Payment of Fees

All academic fees and expenses are payable in advance on the opening day of each term. When necessary, arrangements for a payment plan to cover a term's expenses may be made at the Business Office on the first day of each term, permitting three (3) equal payments: one-third on the first day of the term, and equal payments due each month of the term. There is a carrying charge of \$5.00 for the deferred payment plan. Failure to pay any deferred payment within ten days from the date due will incur a penalty of 1% of the amount due.

Settlement of all Seminary bills is required before registration for a new term, and before graduation or the release of official transcripts.

Seminary Meals

Residents of the men's and women's dormitories may wish to eat some meals in the Seminary dining hall. Breakfast and lunch are served Monday through Friday. The dining hall is closed evenings, weekends and holidays which are scheduled on the Seminary calendar. Kitchen facilities are available for students who wish to prepare their own meals; several restaurants are located close to the campus.

Tuition Refunds on Courses Dropped

First week of Term, \$1.00 withheld for each credit hour. Balance refunded.

Second to fifth week, one-half refunded.

Fifth week on, no refund.

Medical and Hospitalization Insurance

Students are required to be insured by medical and hospitalization insurance acceptable to the Seminary. All students who are registered as full-time students are eligible for such insurance under a group student policy issued by Minister's Life and Casualty Company. Detailed information concerning premiums and benefit may be secured at the Business Office.

Total Cost

The total cost for one academic year, based upon a survey of actual student expenditures at Pittsburgh Seminary is approximately \$3465 for an unmarried student and \$5025 for a married student without children, depending on the variation in rentals. The cost for a married student having children is correspondingly higher. These totals include expenses for clothing, laundering and cleaning, medical and dental care not covered by hospitalization insurance, incidentals and recreation, as well as tuition, fees (hospitalization insurance premiums included), board, room and books. Not included are automobile operating costs, payments on purchases, life insurance premiums, repayment of indebtedness and expenses for travel to and from the Seminary.

Financial Aid

Pittsburgh Theological Seminary provides financial aid from endowed and general funds for students who demonstrate that their resources are not sufficient to meet Seminary expenses. It is assumed that the student will make every effort toward self-support within the restrictions of time imposed by his or her program of studies. However, the Seminary is aware that many students will evidence financial need which exceeds their resources. Accordingly, financial aid is provided solely on the basis of demonstrated need. Once a student is admitted to degree candidacy, the Seminary makes every effort to see that he or she need not discontinue studies for financial reasons.

Students who anticipate financial need are asked to submit a financial aid application. The application will include a listing of the financial resources and amounts which are available to the student. The student's total resources will then be applied against a guaranteed income figure set by the Financial Aid Committee (the figures of \$3465 or \$5025—see Total Cost Section). A Financial Aid Package will be arranged which will make up the difference between the student's resources and the guaranteed income figure. Consultation between the Financial Aid Officer and the applicant may be arranged to insure a realistic financial plan.

It is expected that students will apply their total financial resources to the cost of seminary education. The following items should be considered:

1. Savings. The amount of a student's savings to be applied to Seminary expenses is expected to be a pro-rated share of the total each year.
2. Summer employment. The student is expected to bring minimum net earnings of \$500 from each summer's employment to be applied to costs for the academic year.
3. Academic year employment. A number of campus jobs are available through the work assistance program. Field education positions are also remunerative.
4. Student's family. The student is strongly encouraged to seek all possible assistance from his or her family.
5. Student's spouse. If there are no children, the spouse is expected to be employed. The income will usually be sufficient to support the family.
6. Local congregation and judicatory support. Students are encouraged to seek financial assistance from their churches and judicatories.

If the total of financial resources from these sources is not sufficient to meet expenses, several major sources are available to bring a budget into balance.

1. Work assistance program: Many campus jobs such as administrative assistantships, library work and dining hall work are available.
2. Pittsburgh Seminary loan funds: long-term, low interest loans may be granted.
3. Pittsburgh Seminary grants: These are awarded on the basis of demonstrated need except for a limited number of merit prizes.
4. Denominational loans and grant-in-aid: The Vocation Agency of the United Presbyterian Church and most other major denominations administer programs to aid theological students.

Specific questions and requests for more detailed information should be addressed to the Seminary's Financial Aid Officer. Financial aid application materials are sent automatically to those who are accepted by the Admissions Committee for admission to degree candidacy and who indicate that they may need financial assistance.

The Fred McFeely Rogers Prize in Biblical Studies

The Fred McFeely Rogers Prize in Biblical Studies is granted to the student who, in the judgment of the professors of the Biblical Area, is most worthy of this award at the end of the junior year.

The Henry A. Riddle Fund for Graduate Study

This fund provides an annual award to a member of the graduating class designated by the faculty for assistance in post-graduate study, preferably in the field of NT.

The Walter P. and Anna L. McConkey Award in Homiletics

This award is to be given to a student who, at the end of the middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

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First Degree Programs



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The Master of Divinity Degree

At Pittsburgh Theological Seminary we have designed the Master of Divinity (M. Div.) program to prepare men and women for various forms of the Church's ministry. It is a fundamental assumption of the program that preparation for ministry cannot be separated from engagement in ministry itself. Thus, the M. Div. curriculum has been designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish become complementary components in the educational process.

In order to prepare for the practice of ministry, a student should become acquainted in depth with a broad range of knowledge and familiar with certain abilities and should be able to understand theologically the ways these resources can be integrated. The M. Div. curriculum has been designed to guide the student through a pattern of course work and experience which will lead him or her to the basic understandings with which to begin the ordained ministry.

Some of the educational outcomes of the curriculum are:

The ability to understand and make use of the basic documents of faith emphasizing scripture as well as the creeds and traditions of the church. The study of the Bible, both in English and in at least one of the original languages, and the study of church history are crucial here. The course work in Bible is supplemented by a required examination on the content of the English Bible which will be offered annually and which must be passed by every M. Div. student as a requisite for graduation.

The ability to communicate through preaching, writing and teaching, and to counsel and provide leadership in the program and administrative arenas, fostered by the course work in the Pastoral Studies and Professional and Personal Development sequences. The Pastoral Studies sequence is taken in conjunction with a field experience so that the academic study in the areas of education, pastoral care and homiletics can be critically combined with a well-rounded active involvement in the life of a local church.

The ability to understand in theological terms the sociological, ideological and political content of the cultures in which the church ministers. This understanding needs to be fol-

lowed by the ability to function as a change agent by applying ethical standards to the social process in real situations, and discovering and making use of all the resources that are available to make this ministry effective. These abilities are directly enhanced by the work done in the Church and Society sequence and the study of ethics.

The ability to think theologically. The Theological Studies sequence concentrates on basic issues in both the method and content of Christian theology. The systematic examination of issues such as the problems of religious language, the definitions of meaning and truth, the doctrinal formulations concerning salvation and Christology, and the doctrines of the church and the sacraments will enable the student to think critically about these and other questions which are an important part of the life and ministry of the Church.

The ability to practice ministry in an appropriate professional style. The Professional and Personal Development sequence seeks to help the student articulate a theological interpretation of ministry informed by credal formulation, by an understanding of the process and meaning of faith formation, and by a study of responsible leadership models.

In addition to the required coursework, a substantial number of elective courses are a part of the curriculum. Beginning in the middle year and comprising most of the senior year, each student has the opportunity to do his or her own elective planning of upper level seminars. This allows the student to pursue individual interests and to do work in areas which have not been covered in the core curriculum. The elective courses are described in the "Course Description" section of this catalog, and can be supplemented by independent study courses.

The Master of Arts Degree

The Master of Arts program is designed to meet the needs of those who do not plan to seek ordination. Thus, the M. A. may be suited for men and women who wish to enter non-ordained professional positions in the Church, for persons who wish to prepare for Ph. D. studies, for Church laypersons who wish to learn more about Christian faith, or for persons who are

Audit Credit and Audit

Students registered in a course for audit-credit are required to participate fully in reading, discussion, seminar and position papers, etc., but are not required to write a final paper or examination. Satisfactory completion of these requirements leads to an audit-credit notation for the course on the official transcript. No grade is given for the course and no credit is given toward graduation. Audit-credit charge is one-half the regular tuition.

Audit consists of attending a class for listening purposes *only* and is permitted only with the permission of the professor. Audit does not require registration or payment, and no record of audit is made.

Courses at Approved Colleges and Universities

Some hours of academic work taken on the graduate level at member institutions of the Pittsburgh Council on Higher Education may be included in the hours required for a Seminary degree. Approval of the advisor is necessary. Registration and payment are made by the student at the Seminary.

Grading System

Grading is designed to provide an evaluation of the scholastic attainment of each student. The faculty grades according to actual achievement rather than on the basis of effort or achievement relative to the student's ability. The meaning of grades shall be:

- A —(grade point 3) Exceptional, showing a thorough mastery of the material, an ability for creative insight, originality, and an integration with other areas.
- B —(grade point 2) Superior, showing an advanced understanding of the material.
- C —(grade point 1) Satisfactory, evidencing a general grasp of the material.
- D —(grade point 0) Unsatisfactory, but passing, showing a minimal grasp of the material.
- F —(grade point -1) Failing.

C-average (1.00) is required for graduation with the M.Div. or M.A. degree.

Dismissal—two consecutive terms below 1.00, or a total of 3 terms below 1.00.

The Master of Divinity Degree

At Pittsburgh Theological Seminary we have designed the Master of Divinity (M. Div.) program to prepare men and women for various forms of the Church's ministry. It is a fundamental assumption of the program that preparation for ministry cannot be separated from engagement in ministry itself. Thus, the M. Div. curriculum has been designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish become complementary components in the educational process.

In order to prepare for the practice of ministry, a student should become acquainted in depth with a broad range of knowledge and familiar with certain abilities and should be able to understand theologically the ways these resources can be integrated. The M. Div. curriculum has been designed to guide the student through a pattern of course work and experience which will lead him or her to the basic understandings with which to begin the ordained ministry.

Some of the educational outcomes of the curriculum are:

The ability to understand and make use of the basic documents of faith emphasizing scripture as well as the creeds and traditions of the church. The study of the Bible, both in English and in at least one of the original languages, and the study of church history are crucial here. The course work in Bible is supplemented by a required examination on the content of the English Bible which will be offered annually and which must be passed by every M. Div. student as a requisite for graduation.

The ability to communicate through preaching, writing and teaching, and to counsel and provide leadership in the program and administrative arenas, fostered by the course work in the Pastoral Studies and Professional and Personal Development sequences. The Pastoral Studies sequence is taken in conjunction with a field experience so that the academic study in the areas of education, pastoral care and homiletics can be critically combined with a well-rounded active involvement in the life of a local church.

The ability to understand in theological terms the sociological, ideological and political content of the cultures in which the church ministers. This understanding needs to be fol-

lowed by the ability to function as a change agent by applying ethical standards to the social process in real situations, and discovering and making use of all the resources that are available to make this ministry effective. These abilities are directly enhanced by the work done in the Church and Society sequence and the study of ethics.

The ability to think theologically. The Theological Studies sequence concentrates on basic issues in both the method and content of Christian theology. The systematic examination of issues such as the problems of religious language, the definitions of meaning and truth, the doctrinal formulations concerning salvation and Christology, and the doctrines of the church and the sacraments will enable the student to think critically about these and other questions which are an important part of the life and ministry of the Church.

The ability to practice ministry in an appropriate professional style. The Professional and Personal Development sequence seeks to help the student articulate a theological interpretation of ministry informed by credal formulation, by an understanding of the process and meaning of faith formation, and by a study of responsible leadership models.

In addition to the required coursework, a substantial number of elective courses are a part of the curriculum. Beginning in the middler year and comprising most of the senior year, each student has the opportunity to do his or her own elective planning of upper level seminars. This allows the student to pursue individual interests and to do work in areas which have not been covered in the core curriculum. The elective courses are described in the "Course Description" section of this catalog, and can be supplemented by independent study courses.

The Master of Arts Degree

The Master of Arts program is designed to meet the needs of those who do not plan to seek ordination. Thus, the M. A. may be suited for men and women who wish to enter non-ordained professional positions in the Church, for persons who wish to prepare for Ph. D. studies, for Church laypersons who wish to learn more about Christian faith, or for persons who are

interested in the academic study of religion.

Because of the wide range of interests which may be served by the M. A., the program has been designed to provide each candidate maximum freedom and flexibility in designing his or her own program of studies. No courses are required; area requirements are broad and serve only to guarantee acquaintance with all theological disciplines.

Sixty-four term hours of study are required for the degree. Of the total number of hours, fifteen term hours must be taken in each of the three academic fields (Bibli-

cal Studies, History and Theology, and Church and Ministry). All other hours are undesignated, but four term hours must be done in independent study which leads to a major paper.

Students who are candidates for the M. A. may apply for transfer into the M. Div. program at any time prior to the awarding of the M. A.

Religious Education Emphasis. Some candidates for the M. A. may wish to prepare themselves for non-ordained education ministries. A special track which leads to the M. A. (religious education) has been designed for such persons. Of the sixty-

four term hours required for this option, fifteen term hours must be completed in Biblical Studies, fifteen in History and Theology, and twelve in non-education Church and Ministry courses. In addition, twenty term hours must be completed in the field of education. Normally the independent study (four term hours) which leads to a major paper, will be included as a part of these twenty term hours. It is assumed that some of these courses will be taken in the School of Education at the University of Pittsburgh. Furthermore, at least four term hours, but no more than eight term hours, will be taken in supervised field work.

Academic Procedures

The complete listing of academic procedures is found in the manual, "Academic Principles of Operation," which is placed in the hands of all students, faculty and administration. The following material is a distillation of some important items from the manual.

Course Load

The regular course load for degree candidates is twelve hours per term. Students may take more hours per term with approval of the Dean. A student carrying less than nine hours is considered for statistical and selective service purposes, a part-time student.

(Continued on back)

M. DIV. CURRICULUM

JUNIOR YEAR

Term One			Term Two			Term Three		
CS01	Church and Society (Local and Regional Perspectives)	3	CS02	Church and Society (National Perspectives)	3	CS03	Church and Society (Global Perspectives)	3
OT01	Biblical Studies I (O.T.)	3	NT01	Biblical Studies II (N.T.)	3	TH02	Theological Studies II	3
	Language	2		Language	2		Exegesis (or elective)	3
TH01	Theological Studies I	3	CH01	Historical Studies I	3	CH02	Historical Studies II	3
		11			11			12

MIDDLER YEAR

PS01	Pastoral Studies (Education) #	3	PS02	Pastoral Studies (Pastoral Care) #	3	PS03	Pastoral Studies (Homiletics) #	3
TH03	Theological Studies III	3	ET01	Christian Ethics	3	CH03	Historical Studies III	3
NT02	Biblical Studies III (N.T.)	3	OT02	Biblical Studies IV (O.T.)	3		Elective	3
	Elective	3		Elective	3		Elective	3
		12			12			12

SENIOR YEAR

PD01	Professional & Personal Development (Credo)	3	PD02	Professional & Personal Development (Faith)	3	PD03	Professional & Personal Development (Ministerial Leadership)	3
	Elective	3		Elective	3		Elective	3
	Elective	3		Elective	3		Elective	3
	Elective	3		Elective	3		Elective	3
		12			12			12

NOTE:

From the electives mentioned above the students are required to take one additional course in theology and one additional course in ethics. Also each student must pass an examination on the content of the English Bible as a requisite for graduation—such examination to be offered annually beginning in September, 1976.

#—To be taken in conjunction with field experience.

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A NEW FACULTY APPOINTMENT IN 1978

CHARLES B. PARTEE

The Reverend Dr. Charles B. Partee is now Professor of Church History at Pittsburgh Theological Seminary. Dr. Partee holds the B.A. degree from Maryville College; the B.D. from Austin Presbyterian Theological Seminary; the M.A. from the University of Texas; and the Ph.D. from Princeton theological Seminary.

A minister of the United Presbyterian Church, Dr. Partee served as a parish minister before teaching at Buena Vista College, Iowa from 1969 to 1978.

The Rev. Dr. Partee is author of articles in the Scottish Journal of Theology and the Christian Scholar's Review as well as of a volume, Calvin and Philosophy. His new book, Calvin's Doctrine of Providence is soon to appear in E.J.Brill's series, "Studies in the History of Christian Thought."

PITTSBURGH THEOLOGICAL SEMINARY

616 North Highland Avenue

Pittsburgh, Pennsylvania

15206

NEW OFFICERS OF ADMINISTRATION

RICHARD J. RAPP

The Reverend Dr. Richard J. Rapp is Director of Continuing Education at Pittsburgh Theological Seminary. Dr. Rapp's extensive pastoral background in the United Presbyterian Church includes service in three successful pastorates, service as Moderator of Pittsburgh Presbytery, and Membership on its General Council, service on the faculty of the Synod of The Trinity's School of Religion and service as Director of the Washington Presbytery Academy, a unique experiment in lay leadership development.

Dr. Rapp is a graduate of Youngstown State University and holds the M.Div. from Pittsburgh Theological Seminary. His M.A. degree is from the University of Pittsburgh and his Ph.D. in Philosophy is from Duquesne University.

- - - - -

L. WILLIAM YOLTON

The Reverend William Yolton is now Director of Field Education at Pittsburgh Theological Seminary, having served in a similar position at Harvard Divinity School since 1973. Mr. Yolton's experience includes service with mission agencies in urban and rural areas and overseas. He has been a university pastor, administrator, and teacher; for five years he was on the staff of the Board of Christian Education. His writing includes studies of church policy in higher education, ministry to persons in the armed forces, and on the needs and rights of children.

Mr. Yolton is a graduate of Harvard College, A.B.; Union Seminary (N.Y.), M.Div.; Harvard Divinity School, Th.M.; and the Harvard Graduate School of Arts and Sciences, M.A. He is a minister of the United Presbyterian Church.





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